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VOL. XXI

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. XXI

QUEBEC AND HURONS: 1641-1642

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PREFACE TO VOL. XXI

Following is a synopsis of the documents contained in the present volume:

XLIV. In Vol. XX., we gave the first eight chapters of Part I. of the *Relation* of 1640–41; the remainder of this part (written by Le Jeune at Quebec, without date) is herewith presented, also the whole of Part II. (the Huron report, by Jerome Lalemant, dated May 19, 1641), thus completing the *Relation*.

Commencing with Chap. ix., Le Jeune recounts the capture (February, 1641) of François Marguerie and Thomas Godefroy by the Iroquois, who take them away to their own country. The two Frenchmen at first expect death; but the Iroquois decide, at a council, to liberate the prisoners in the spring; meanwhile, the latter are treated by their captors "like their own children." In June, a numerous band of Iroquois appear before Three Rivers, with their prisoners, of whom they send Marguerie, on parole, to demand an interview with the commandant; Champflour immediately sends to Quebec for Montmagny. The latter hastens, with armed men and vessels, to Three Rivers; and a long parley ensues between him and the Iroquois, in which many speeches and presents are mutually made. The Iroquois are full of treachery; it is obvious that they wish only to patch up an alliance with the French, in order to

have better opportunity for attacking the allied Hurons and Algonkins. Finally, finding Montmagny their match in sagacity and adroitness, they openly show their hostility, but are quickly dispersed by shots from the French cannon,—fortunately, not till after they have liberated the two prisoners.

About the same time, Father Brébeuf narrowly escapes capture by another Iroquois band, while on his way from the Huron country to Quebec. Reaching his destination in safety, he tries to secure an escort for the returning Hurons, to protect them from the enemy. He obtains a few French soldiers, and some Christian Indians from St. Joseph; but, on arriving at Three Rivers, dissensions arise among the Algonkins who await them there, on account of the presence of two Abenaki Indians who have come to render satisfaction for the murder in their country of Makheabichtichiou, the Montagnais chief, for some time a resident at St. Joseph. The Algonkins withdraw their promises to help escort the Hurons, and Champflour is unwilling to expose the Christian Indians to the danger of defeat; but news is brought that the Iroquois marauders have gone home, and the way is now clear. The Hurons accordingly return in peace, accompanied by Ragueneau and Ménard. Certain other Hurons who came down to Three Rivers, spread calumnies about Brébeuf, declaring that he has conspired with the Iroquois to ruin the Hurons.

Le Jeune gives an account of the mission recently formed at Tadoussac, the credit for which is mainly due to the neophytes of St. Joseph, who, visiting their Tadoussac tribesmen, commend to the latter the Christian faith by both word and deed. In June,

1640, a missionary (De Quen, according to Rochemonteix) is sent to them, for whom they erect a bark house and chapel combined, and listen attentively to his teachings. He spends the month of June with them, finds them very teachable and affectionate, and baptizes about fifteen.

An important event occurs late in the summer of 1641,—the coming of the Sieur de Maisonneuve, with the first installment of the new colony at Montreal. With them comes also the Jesuit De la Place. But a little while before the coming of the fleet, the missionaries drape their altars in mourning for the death of François de Gand, one of the Hundred Associates, and a pious and benevolent man; and that of the Chevalier de Sillery, founder of the Christian Indian settlement at St. Joseph. Le Jeune also mentions the death, last year, of René Rohault, the first to give money for the education of the Indian children.

The death of De Sillery had at first checked the aid given by him to the Canadian missions; but other wealthy persons in France, who "are not willing that this great work should cease," are supplying this deficiency. One of these wishes to charge himself with the settlement of an Indian family,—building them a house, and supporting them during the first year. The Father recounts some of the acts of devotion performed in Europe for the benefit of these missions. Among these, "there has been found, even in the country, a Curé so zealous for the salvation of the poor Savages, and Parishioners so full of kindness, that they have made three general processions and seventy-five fasts; they have taken the discipline a hundred and twenty-four times: they

have offered eighteen almsgivings, and a great many prayers,—all for the conversion of these tribes; is not that delightful?" Being told of the deep interest thus manifested in their welfare, the Christian Indians inform Le Jeune that they have resolved to spend a whole day in fasting and prayer for these good friends across the sea.

He is encouraged, by the success already attained in their enterprise, to predict great things for the future,—the assembling and colonization of the St. Lawrence tribes at Quebec and Three Rivers, and of the Ottawa tribes, the Hurons, "and even some Hiroquois," at Montreal; he even trusts that the gospel shall one day penetrate into the regions of the South and West. For this last, as well as for the Company's trade, and the safety of the French colonists, it is absolutely necessary that the Iroquois should be overcome. Le Jeune mentions their methods of warfare, and complains that the Dutch supply them with firearms. He closes the *Relation* with some extracts from letters he has received from Claude Pijart, describing his labors among the Indians of Lake Nipissing, the prospect among whom is encouraging; and from Pierre Pijart, who has been on a mission among the Tobacco tribe, with whom he finds many Algonkins. He also hears there of certain Southern tribes, who "plant and harvest Indian corn twice a year, and their last harvest was made in December."

Jerome Lalemant opens the Huron *Relation* by stating that, "in their seven missions, they have preached the Gospel to 16,000 or 17,000 Barbarians." Two of these missions are new,—one being for the benefit of the Algonkins, and in the charge of Raymbault and

Claude Pijart, who have been sent from Quebec for this especial work. As the savages are now in good health, and have been blessed with an abundant harvest, they have, in general, become tolerant of the missionaries, who no longer encounter serious hindrances to their efforts,—although they are sorely tried by the worldliness, fickleness, and superstitious follies of their hearers.

The evangelists now possess "a little Church composed of about thirty Frenchmen, and about fifty Savages making profession." These last have remained constant, since the panic and storms of the previous year; and it is they who form the leaven that shall yet be effectual among these tribes. Lalemant sees the urgent necessity of rendering Indian marriages stable; "and—inasmuch as one of the principal causes of their dissolution comes from this, that one of the parties is not able to supply the needs and necessities of the other, which causes that other to go and seek them elsewhere—one of the most effective means of binding them indissolubly will be to assist them in such a case." He is greatly encouraged by the aid promised him from France for this very purpose. "Certain persons of merit have resolved to make perpetual foundations of the ten or twelve écus necessary for the establishment of these marriages," setting aside a sum of money to produce the above income. Some of these persons are childless, and "believe that they might here gain children for God and for themselves, by this manner of holy adoption;" and, to keep their memories green, "they desire that their names should be given to the families proceeding from these marriages procured by the efforts of their charity."

Each of the Huron missions has a chapter, in Lalemant's report, assigned to its work and progress for the past year. The residence of Ste. Marie is the headquarters of all the Jesuit missions; hither all the gospel laborers come for their annual reunion, and it is likely to become a refuge for the Christian Indians who find it too hard to resist the heathen influences around them. As it is, these converts come on Saturday evenings, from even twelve leagues' distance, to celebrate the Sabbath with their teachers.

Montmagny's prudent and just treatment of the savages has done them much good; they admire his liberality, yet fear his sternness. Certain tribes, under this dread, have rendered satisfaction to the missionaries for the injuries inflicted upon them.

On November 2, the Fathers depart from Ste. Marie on their itinerant missions, leaving Chastellain alone to guard the house, and entertain the Christian Indians who might come hither.

Most of the Huron converts are found in the village of Ossossané, where was established the first of these missions, La Conception. The pillar of this little church was Joseph Chihwatenhwa, slain last year by the Iroquois; but this disaster seems on the whole to have confirmed the other Christians in their faith. "We could hardly desire more content and satisfaction than we receive from this little flock. It appears to us like a small lump of gold refined in the furnace of many tribulations." Joseph's brother, Teondechorren, is converted, and takes his dead brother's name; the missionaries have much hope from him. A new chapel has been erected there, where regular services are held. In one of his missionary journeys, Father Le Mercier falls into

the water, while crossing the ice, and barely escapes death.

The missions of St. Joseph and of St. Jean Baptiste — respectively the most southern and the most eastern in the Huron region — are under the care of Fathers Daniel and Le Moyne. This is a laborious field, on account of its great extent; and dangerous, because the forest trails are infested by the Iroquois. An Iroquois prisoner is baptized, before his torments begin. A man who in health had scorned the truth, and abused its preachers, sends for these when he is about to die; and his soul is, by baptism, saved from endless woe.

Next is mentioned the mission to the Tobacco Nation, where the difficulties of their work are unusually great, because this tribe, not going to the trading posts of the French, know but little of them, and look upon them as utter strangers. However, the missionaries, who last year were driven from the villages of these people, are now at last tolerated, and some Indians even desire instruction.

The new mission to the Neutral Nation is undertaken by Brébeuf and Chaumonot. This tribe and their country are described, as also their relations with other tribes about them, and their customs. From this region the missionaries have a wide outlook upon other tribes hitherto unknown to them except by name; and they recount various items of information concerning these. Lalemant mentions the journey of the Récollet Daillon, in 1626, to this Neutral tribe. He then relates the present experiences of Brébeuf and Chaumonot; the former, having a widespread reputation as a sorcerer, is greatly dreaded by the Neutrals, who for some time perse-

cute the Fathers, and threaten them with death. The latter are compelled to retreat; but at the village of Teotongniaton, they find an oasis in the desert — a good woman receives them into her house, and treats them with the utmost kindness. This opportunity enables them to compare the Neutral language with the Huron, to their great aid in using the Indian tongues. One village in this tribe "gives them the hearing that their Embassy merited" — Khioetoa, largely inhabited by the Awenrehronons, part of which tribe had, as we have already seen (Vol. XVII.), earlier fled to the Hurons. After returning from this mission, Chaumonot is attacked by an Indian, who attempts to kill him; but the Father escapes with only a slight wound.

The final chapter details the work among the Nipissing Indians, who winter in the Huron country, not far from Ste. Marie. Raymbault and Claude Pijart minister to these people during the winter, and to other Algonkins who have come hither, and find them all much more docile and receptive than the Hurons.

The *Relation* ends with a specimen of the Huron language (accompanied by a French translation), for which Lalemant chooses "one of the most ordinary communions which Joseph Chihwatenhwa, that excellent Christian, had with God toward the end of his days."

XLV. Charles Lalemant writes from Paris (February 28, 1642) to Father Charlet, at Rome, in regard to Le Jeune's request to the French government for assistance in driving the Iroquois out of Canada, and the Dutch from New Amsterdam. Lalemant thinks the former can be done, and states that Richelieu is

well disposed thereto; but he thinks the latter scheme costly, impracticable, and useless. He asks Charlet's opinion on the matter.

XLVI. Charles Garnier writes to his brother (May 22, 1642), from the Huron country. He regrets that his letter of last year failed to reach Quebec in time for the returning French fleet, and is therefore still waiting for its despatch. After various religious exhortations, Garnier speaks of another brother (mentioned in last year's letter), "the poor prodigal child;" and he cites letters written by the latter, which indicate much affection, and a desire to return to God. The writer then mentions the present status of the Huron mission, and outlines his own work (apparently in the village of St. Joseph, or Teanaustayaé). A good convert there has given one end of his cabin for a chapel, where the services of the church are regularly held. This man and his family are earnest Christians, and various instances of their piety and devotion are recounted. Other converts are mentioned, and a baptism for which he secures opportunity through a mass offered in honor of a saint.

XLVII. Jerome Lalemant sends to the Father General (apparently in 1642) a memoir upon the donnés employed in the Huron mission. He explains why these laymen are more desirable than the coadjutors of the Society; also what arrangements had been made with the provincial of France (1638) for this service. The whole plan has been opposed by some of their superiors; but Lalemant urges that the Society accept the donnés,—not only in the Huron country but in all the missions of New France,—

binding them by certain vows, and providing for their lifelong support. To this memoir are appended forms of acceptance and contract with a donné, and of consecration on the latter's part.

R. G. T.

MADISON, WIS., April, 1898.

XLIV (concluded)

RELATION OF 1640-41

PARIS: SEBASTIEN CRAMOISY, 1642

Chaps. i.–viii. of Part I. were presented in Volume XX.; we herewith give chaps. ix.–xiii. of Part I., and all of Part II., thus concluding the document.

[136] CHAPITRE IX.

DE LA PRISE DE DEUX FRANÇOIS CONDUITS AU PAÏS DES HIROQUOIS, & DE LEUR RETOUR AUX TROIS RIUIERES.

SOUS le nom d'Hiroquois nous entendons ſix Nations, ennemiës des Hurons, des Algonquins, des Montagnais, & maintenant des François, nous auons des peuples au Sud, tirãt du coſté de l'Acadie: ils s'eſtendent à l'O[u]eſt de la Virginie, dedans les terres; Or comme leurs Bourgades ſont éloignées, les vnes des autres, il n'y a que la ſeule Nation des Agnieeronons, à proprement parler, qui ſe ſoit declarée ennemie des François; elle a trois Bourgades bien peuplées, ſituées aſſés proches les vnes des autres ſur trois petites montagnes; il eſt vray que ces Nations ſe preſtent la main dans leurs guerres, comme font auſſi celles qui ont quelque commerce auec les François: Les Agnieeronons tuerent vn François en leur païs, il y a pluſieurs années, contre le droit commun [137] des peuples; car il eſtoit enuoyé auec quelques Sauuages, pour traiter la paix auec eux. L'an 1633. le ſecond iour de Iuin, ils tuerent en trahiſon trois autres François, fort proche du fleuue que nous appellons les Trois Riuieres: Depuis ce temps là ils ont maſſacré pluſieurs Hurons, & Algonquins, cõme i'ay fait voir és Relations precedentes; En vn mot, ils ſont venus à tel point d'inſolence, qu'il faut voir perdre le païs, ou y apporter vn remede prompt & efficace: Si les Francois eſtoient

[136] CHAPTER IX.

OF THE CAPTURE OF TWO FRENCHMEN WHO WERE TAKEN TO THE COUNTRY OF THE HIROQUOIS, AND THEIR RETURN TO THE THREE RIVERS.

UNDER the name of Hiroquois we include six Nations, who are enemies of the Hurons, of the Algonquins, of the Montagnais, and now of the French. We have these people at the South, stretching from the coast of Acadia; they extend from Virginia Westward into the interior. Now, as their Villages are distant from one another, there is only the one Nation of the Agnieeronons, properly speaking, which has declared itself the enemy of the French; this nation has three well-peopled Villages, situated rather near each other, on three little mountains; it is true that these Nations lend a hand to one another in their wars, as do also those who have some intercourse with the French. Several years ago, the Agnieeronons killed a Frenchman in their own country, contrary to the common law [137] of peoples, for he had been sent with some Savages to negotiate a peace with them. On the second day of June, in the year 1633, they treacherously killed three other Frenchmen, very near the stream which we call the Three Rivers. Since that time, they have massacred many Hurons and Algonquins, as I have shown in preceding Relations: in a word, they have reached such a degree of insolence, that we must see the country lost or bring to it a prompt and

ralliés les vns aupres des autres, il leur ſeroit bien aiſé de maiſtriſer ces Barbares; mais eſtans diſperſés, qui deça, qui dela, nauigeans à toute heure ſur le grand fleuue dans des chaloupes, ou dans des canots; ils peuuent eſtre aiſement ſurpris de ces traiſtres, qui chaſſent aux hommes, comme on fait aux beſtes, qui peuuent offenſer ſans eſtre quaſi offenſés: car eſtans découuerts, ils n'attendent pas pour l'ordinaire le choc; mais ils ſont plutoſt hors de la portée de vos armes, que vous n'eſtes en diſpoſition de les tirer. Voyons maintenant ce qu'ils ont fait depuis l'an paſſé.

[138] Sur la fin de l'Automne ils partirent de leur païs enuiron quatre vingts & dix hõmes, ils ſe répandirent, qui deça qui dela, dans les petits fleuues, & dans les riuieres, où ils ſçauent que les Sauuages nos alliés vont chercher les caſtors, vne trentaine ayãs trouué leur proïe au deſſus de Montreal, l'enleuent en leur païs, les autres s'en vindrent roder à l'entour de l'Habitation des Trois Riuieres. Deux ieunes François, l'vn Interprete en la Langue Algonquine, pour Meſſieurs de la Nouuelle France, nommé François Marguerie, l'autre appellé Thomas Godefroy, qui eſt frere d'vn honneſte habitant du païs, eſtans allés faire vn tour à la chaſſe, furent découuerts par ces Barbares, qui ſuiuans la trace de leurs raquetes, imprimées ſur la neige, les aborderent à pas de larrons pendant la nuict, & tout à coup ſe voulans jetter ſur eux, firent des cris & des hurlemens épouuentables; l'vn des deux François eut loiſir de preſenter ſon arquebuſe au premier qui le voulut ſaiſir; mais par vn bon-heur, ou plutoſt par vne prouidence de noſtre Seigneur, elle fait vne fauſſe amorce: Si elle

efficacious remedy. If the French were gathered near one another, it would be very easy for them to master these Barbarians; but being dispersed, some here, some there, gliding at all hours over the great river in shallops, or in canoes, they can be easily surprised by these traitors, who hunt men as we do wild beasts, who can injure and scarcely be injured,—for, when they are discovered, they do not ordinarily await attack, but are beyond the reach of your arms before you are in readiness to discharge them. Let us see now what they have done within the last year.

[138] Toward the end of Autumn about ninety men set out from their country; they scattered themselves, some here, some there, by the little streams and by the rivers, where they know that our Savage allies go in search of beavers. About thirty of them having found their prey above Montreal, carried it away to their own country; the others came to prowl around the Settlement of the Three Rivers. Two young Frenchmen,—one an Interpreter of the Algonquin Tongue for the Gentlemen of New France, named François Marguerie; the other called Thomas Godefroy, who is brother to a worthy inhabitant of the country,[1]—having gone on a hunting trip, were discovered by these Barbarians, who, following the track of their snowshoes imprinted on the snow, approached them with stealthy steps during the night, and suddenly attempting to spring upon them, uttered frightful shrieks and howls. One of the two Frenchmen had time to present his arquebus to the first one who endeavored to seize him; but by good luck, or rather by a providence of our Lord, it flashed in the pan. If it had taken fire, [139] and he had

euſt pris feu, [139] & qu'il euſt tué ce Barbare, ils auroient tous deux perdu la vie, il en fut quitte pour vn coup d'épée que luy darda ſon ennemy dans la cuiſſe; l'autre François s'eſtant leué promptement au bruit, met la main à l'épée, vn Hiroquois luy tire vn coup de fleche, qui luy paſſa ſous le bras; vn autre le voulant aborder, fit vne mauuaiſe démarche, & tomba dans la neige, auſſi-toſt le François luy preſente l'épée nuë à la gorge, les Hiroquois le regardoient faire ſans branler, pas vn ne faiſant mine de l'empeſcher, ou de le tuer, de peur qu'il ne tranſperçaſt ſon ennemy, qu'il auoit à ſes pieds: Enfin ce ieune homme voiant qu'il ſeroit maſſacré en vn inſtant, s'il paſſoit outre, jette bas ſon épée & ſe rend, pour auoir loiſir de penſer à ſa conſcience, quoy qu'il ſe fuſt confeſſé & communié le Dimanche precedent, aimant mieux eſtre bruſlé, roſty, & mangé, que de mourir dans cette precipitation ſans penſer à Dieu. Voila donc ces deux pauures victimes entre les mains de ces Tygres, ils les lient, les garottent, les emmeinent en leur païs auec des cris & des huées, ou plutoſt auec des hurlemens de loups. [140] Aians neantmoins reconnu qu'ils eſtoient François, ils ne les traiterent pas comme ils font les Sauuages, vſans d'vne plus grande douceur; car ils ne leur arracherent ny les ongles des doigts, ny ne les meurtrirent en aucune partie de leur corps.

Cependant comme ils ne retournoient point au iour aſſigné, on commence à douter qu'il ne leur ſoit ſuruenu quelque malheur: on attend encor quelque temps, mais comme ils ne paroiſſoient point, les François les vont chercher au lieu où ils auoient dit qu'ils iroient chaſſer, ils rencontrerent vne perche plantée

killed this Barbarian, both of them would have lost their lives; he came off with only the stroke of a javelin which the enemy thrust into his thigh. The other Frenchman, having promptly risen at the noise, seized his sword; a Hiroquois shot an arrow at him, which passed under his arm. Another, intending to approach him, made a false step and fell into the snow; immediately the Frenchman presented his naked sword at his throat; the Hiroquois saw him do this without stirring,—not one made a show of hindering him, or of killing him, for fear he might transfix his enemy whom he had at his feet. At length this young man seeing that he would be massacred in a moment, if he went further, threw down his sword and surrendered, in order that he might have leisure to examine his conscience, although he had confessed and received communion the preceding Sunday,—preferring to be burned, roasted, and eaten, to dying in this headlong haste without thinking upon God. Behold, then, these two poor victims in the hands of these Tigers; they bind them, pinion them, and take them away into their own country with shrieks and yells, or rather with the howling of wolves. [140] Nevertheless, having recognized that they were Frenchmen, they did not treat them as they do the Savages, but used greater gentleness; for they neither tore off their finger-nails, nor mutilated them in any part of their bodies.

However, as they did not return on the day appointed, their friends began to suspect that some misfortune had happened to them; they were awaited some time longer, but as they did not appear, the French went to seek them in the place where they said they were going to hunt; they found a pole fixed

dans la neige, à laquelle eſtoit attaché vn meſchant papier, grifonné auec vn charbon; ils le prennent, le liſent, treuuent ces paroles eſcrites: Les Hiroquois nous ont pris entrés dedans le bois: Ils entrent dans le bois, treuuent vn gros arbre duquel on auoit fraichement enleué l'écorce, ſur lequel eſtoient eſcrits ces mots auec du charbon: Les Hiroquois nous ont pris la nuict, ils ne nous ont fait encor aucun mal, ils nous emmeinent en leur païs; il y auoit quelques autres paroles qu'on ne pût lire. Cecy [141] arriua enuiron le vingtieſme de Fevrier: Ce coup eſtonna vn peu nos François, qui recommanderent à Dieu auec ferueur, ces deux pauures captifs; on chercha toutes les voyes poſſibles pour les déliurer, mais on ne voioit point de iour à cét affaire: Nos Sauuages voiſins nous diſoient, que c'eſtoit fait de leur vie, qu'ils auoient eſté boüillis & roſtis, & mangés; mais Dieu qui ſe plaiſt d'exaucer les prieres de ceux qui ont confiance en ſa bonté, en diſpoſoit autrement; il nous les a rendus, & nous auons appris ce qui ſuit, de leurs bouches.

Nous arriuaſmes dans la Bourgade de ceux qui nous ont pris, apres dix-ſept ou dix-huict iours de chemin; au bruit de noſtre arriuée chacun accourt pour nous voir, non ſeulement les Bourgades voiſines, mais encor les autres Nations ſe vouloient donner ce contentement, de voir des captifs François; on nous faiſoit tenir debout à toute heure, pour nous contempler depuis la teſte iuſques aux pieds: Quelques-vns ſe mocquoient de nous, d'autres nous menaçoient de nous bruſler, d'autres nous portoient compaſſion; quelques [142] Hiroquois qui auoient eſté priſonniers à Kebec, & aux Trois Riuieres, & qui auoiẽt

in the snow, to which was attached a wretched paper, scribbled upon with a coal; they took it, read it, and found these words written: "The Hiroquois have captured us: go into the woods." They entered the woods, and found a large tree from which the bark had recently been removed, and on which were written these words with charcoal: "The Hiroquois have captured us to-night; they have not yet done us any harm,—they are taking us away to their own country;" there were some other words which could not be read. This [141] happened about the twentieth of February. This blow somewhat bewildered our Frenchmen, who fervently commended to God these two poor captives; all possible ways were sought to deliver them, but none seemed feasible. Our neighboring Savages told us, that it was all over with them, that they had been boiled or roasted, and eaten; but God, who is pleased to grant the prayers of those who have confidence in his goodness, disposed of them otherwise; he restored them to us, and, from their own lips, we learned what follows:

"We arrived at the Village of those who captured us, after a journey of seventeen or eighteen days. At the report of our arrival, every one ran to see us,—not only the neighboring Villages, but also the other Nations wished to have the satisfaction of seeing the captive Frenchmen; they made us stand up at all hours, that they might look us over from head to foot. Some derided us, others threatened to burn us, others had compassion on us; some [142] Hiroquois who had been prisoners at Kebec, and at the Three Rivers, and who had been favorably treated by the French, looked kindly on us, and told us that we should not die. One among them, to whom

eſté fauorablement traités des François, nous regarderent de bon œil, & nous dirent que nous ne mourrions point; vn entre autres que François Marguerie auoit fort careſſé, & que nos Peres auoient ſecouru dans ſa neceſſité, dit tout haut, que les François eſtoient bons, & qu'il ne les falloit pas faire mourir: Vn bienfait n'eſt iamais en oubly deuant Dieu, il en ſçait rendre la recompenſe en ſon temps; il fait bon exercer des actes de charité & de miſericorde pour ſon amour.

Vn ieune priſonnier Algonquin, à qui les Hiroquois auoient donné la vie, reconnoiſſant nos François, leur dit: Prenés courage, vous ne mourrés point, puis que vous ſçaués prier Dieu, il ne manquera pas de vous ſecourir. Ie ne ſçay pas ſi ce ieune homme auoit quelque confiance en ſon ſouuerain Seigneur; mais quoy que c'en ſoit, il s'eſt ſauué des mains de ſes ennemis.

Nonobſtant tous ces diſcours, ces ieunes hommes auoient tout ſujet de craindre, ſe voyans au milieu de la barbarie & [143] de la cruauté, ſans ſecours d'aucune creature. Il n'y alloit pas moins que du feu, de la rage, & de la dent de ces barbares, qui exercent des tourmens eſtranges ſur leurs priſonniers.

Quelques Sauuages des Nations plus hautes, ne voulans pas irriter les François, firent des preſens, à ce qu'on deliuraſt ces deux pauures captifs: Enfin on tint conſeil dans le païs, & la concluſion fut priſe de traiter de paix auec les François; cela fait, on promet aux priſonniers qu'on les remenera au Printemps aux Trois Riuieres. En attendant on les donne en garde à deux chefs de familles, qui les traiterent comme leurs enfans. L'vn d'eux voyant que ſon

François Marguerie had been very kind, and whom our Fathers had aided in his necessity, said aloud that the Frenchmen were good, and must not be put to death." An act of kindness is never forgotten by God,—he knows how to reward it in his own time; it is well to practice acts of charity and mercy, for the sake of his love.

A young Algonquin prisoner, whose life had been spared by the Hiroquois, recognizing our Frenchmen, said to them: "Take courage, you will not die; inasmuch as you know how to pray to God, he will not fail to succor you." I do not know whether that young man had any confidence in his sovereign Lord; but, at all events, he escaped from the hands of his enemies.

Notwithstanding all these declarations, these young men had every reason for fear, seeing themselves in the midst of barbarism and [143] of cruelty, without help from any creature. The question was of nothing less than fire, and of the fury and teeth of these barbarians, who practice strange tortures on their prisoners.

Some Savages of the upper Nations, not wishing to irritate the French, made presents that these two poor captives might be set free. At length a council was held in the country, and they concluded to negotiate peace with the French; that being done, they promised the prisoners that in the Spring they should be taken back to the Three Rivers. In the meantime, they were given in keeping to two heads of families, who treated them like their own children. One of these, seeing that his prisoner prayed to God night and morning, and that he made the sign of the Cross before each meal, asked him what

priſonnier prioit Dieu ſoir & matin, & qu'il faiſoit le ſigne de la Croix deuant le repas, luy demanda ce que ſignifioit ce ſigne ſacré, ayant eu pour reſponſe, que le Dieu qui a fait le ciel & la terre, les animaux & tous les bleds, conſeruoit ceux qui l'honoroient, & qui auoient recours à luy; ie veux donc faire le meſme, reſpond-il, afin qu'il me conſerue & qu'il me nourriſſe.

Vne autre fois pluſieurs de ces Barbares [144] inuiterent l'vn de leurs priſonniers à chanter à la Françoiſe: tenés vous donc dans le reſpect, fit-il, car le Dieu du Ciel & de la terre, que nous honorons par nos voix & par nos Cantiques, vous pourroit chaſtier rudement, ſi vous entriés dans quelque mépris; ils promirent tous de ne point rire, & de ſe comporter ſagement; le François entonne l'*Aue maris ſtella*, qu'ils eſcouterent la teſte baiſſée auec beaucoup de modeſtie & de reſpect, témoignant par apres que ce chant leur auoit aggreé: La ſaincte Vierge qui faiſoit tous les iours chanter cét Hymne à Kebec, pour la deliurance des priſonniers, preuoyoit dés lors leur liberté, & peut-eſtre encor demandoit à ſon fils la conuerſion de ces peuples, qui entendront bien-toſt le clairon de l'Euangile, ſi l'ancienne France ayme la Nouuelle, comme vne ſœur aiſnée doit aymer ſa Cadette.

Or ces deux pauures François ſe trouuans incommodés dans les rigueurs du froid; car ils auoient donné partie de force, partie de bon gré, le meilleur de leurs habits à ces Barbares; l'vn deux ayant connoiſſance de la langue Angloiſe, [145] écriuit aux Holandois qui ſe ſont emparés d'vne partie de l'Acadie, qui appartient au Roy, les ſuppliant d'auoir pitié

this sacred sign meant; having had for answer that the God who had made heaven and earth, the animals, and all the grains, preserved those who honored him and who had recourse to him,—"I wish then to do the same," responded he, "that he may preserve me and feed me."

Another time several of these Barbarians [144] invited one of their prisoners to sing after the French fashion. "Then," answered he, "be respectful; for the God of Heaven and of earth, whom we honor by our voices and by our Hymns, could punish you severely, if you should begin any scornful actions;" they all promised not to laugh, and to conduct themselves discreetly. The Frenchmen intoned the *Ave maris stella*, to which they listened, their heads being bowed with much modesty and respect; they declared afterward that the song had pleased them. The blessed Virgin who caused that Hymn to be sung every day at Kebec for the deliverance of the prisoners, foresaw from that time their liberty, and perhaps also asked from her son the conversion of these tribes, who will very soon hear the clarion of the Gospel, if old France love the New, as an elder sister should love the Younger.

Now, these two poor Frenchmen being distressed by the severity of the cold,—for, partly through force, and partly out of good will, they had given the best of their clothing to these Barbarians,—one of them, having a knowledge of the English language, [145] wrote to the Hollanders who have seized a part of Acadia, which belongs to the King, begging them to have pity upon their poverty; he used a beaver skin for paper, a little stick for a pen, and some rust or soot sticking to the bottom of a kettle,

de leur miſere; il ſe ſeruit de la peau d'vn caſtor pour papier, d'vn petit baſton pour plume, & de la craſſe ou ſuie attachée au deſſous d'vn chauderon, pour encre; le Sauuage à qui appartenoit ce caſtor, le portant aux Hollandois, ils reconnurent cette eſcriture, & touchés de compaſſion, ils enuoyerent à ces deux pauures priſonniers vne couple de chemiſes, deux couuertures, quelques viures, & vne eſcritoire, & du papier, auec vn mot de lettre. Le Sauuage rendit tout fidelement, excepté la lettre, diſant que l'eſcriture des François eſtoit bonne, mais que celle des Hollandois ne valoit rien. François Marguerie aiant du papier, eſcriuit toute l'hiſtoire de leur priſe, & pour ce qu'ils craignoient que les Hollandois n'entendiſſent pas la langue Françoiſe, il coucha ſa lettre en François, & en Latin comme il pût, & en Anglois, il croit qu'elle fut portée; mais il ne vit point de reſponce, les Hiroquois ſans doute ne leur voulurent pas rendre. Ils ne voulurent auſſi iamais leur permettre [146] d'aller viſiter les Hollandois, ces gens leur diſoient, ils ſont cruels, ils nous mettront aux fers, ils pilleront nos Compatriotes, s'ils viennent en ces quartiers, pour vous deliurer. Les François ne croioient rien de tout cela; d'ailleurs, ils ne vouloient pas s'éſchapper des mains de ces Barbares, pour les mieux diſpoſer à vne bonne paix.

Sur la fin du mois d'Auril, la concluſion de rechercher cette paix auec les François, eſtant priſe, cinq cens Hiroquois ou enuiron, partirent de leur païs bien armés, ramenant auec eux les deux François: quelques-vns s'en retournerent, d'autres ſe débanderent du gros, pour s'en aller au deuant des Hurons, & des Algonquins, à deſſein de piller, de tuer, & de

for ink. The Savage to whom the beaver belonged carrying it to the Dutch, they understood this writing, and, touched with compassion, they sent to these two poor prisoners a couple of shirts, two blankets, some provisions, an inkstand, some paper, and a short letter. The Savage delivered all faithfully except the letter, saying that the writing of the French was good, but that of the Hollanders was worth nothing. François Marguerie, having paper, wrote the whole history of their capture; and, as they feared the Hollanders might not understand the French language, he inscribed his letter in French, and in Latin as he was able, and in English. He believed that it was carried; but he saw no reply,—the Hiroquois doubtless were not willing to deliver one. Neither would they ever permit them [146] to visit the Dutch. "Those people," said they to them, "are cruel,—they will put us into irons, they will plunder our Countrymen, if they come into these quarters to liberate you." The Frenchmen believed nothing of all this; besides, they did not wish to escape from the hands of these Barbarians, in order that, being with them, they might better incline them to an advantageous peace.

Toward the end of the month of April, the decision to seek this peace with the French having been made, five hundred Hiroquois, or thereabouts, set out from their country, well armed, taking with them the two Frenchmen. Some went back, others broke from the ranks in great numbers to go and meet the Hurons and the Algonquins, with the design of pillaging, killing, and massacring all those whom they could surprise; the remainder went directly to the Three Rivers. On the fifth of June, at daybreak,

maſſacrer tout ceux qu'ils pourroient ſurprendre, le reſte tire droit aux Trois Riuieres. Le cinquieſme de Iuin, ſur le point du iour parurent vingt canots, plus bas que la demeure des François, tous chargés d'hommes bien armés; il en parut d'autres au milieu de la riuiere dans le meſme equipage: Voila auſſi-toſt l'alarme parmy les François, & parmy les Algonquins, qui [147] demeurent auprés de nous, ceux-cy s'écrient que c'eſtoit fait de leurs gens, qui eſtoient allés chaſſer au caſtor; là-deſſus vn canot Algonquin ſortant de l'embouchure du fleuue, que nous appellons les Trois Riuieres, fut pris de ſes ennemis à la veüe des François & des Sauuages, ſans qu'on luy peut donner aucun ſecours, comme on eſtoit dans cette alarme parut vn autre canot, conduit par vn homme ſeul, ſortant du quartier de l'ennemy, tirant vers le fort des François, ce canot portoit vn petit guidon pour marque de paix, on iette les yeux ſur ſon nocher, à l'habit il paroiſſoit comme vn Sauuage, mais à la voix on reconnut que c'eſtoit François Marguerie, l'vn des deux priſonniers, ayant mis pied à terre, on le conduit au fort pour ſaluër le ſieur de Chanflour, qui le commande; tout le monde accourt, chacun l'embraſſe, on le regarde comme vn homme reſuſcité, & comme vne victime échappée du couſteau, qui l'alloit ſacrifier, & du feu qui l'alloit conſommer; on luy fait quiter ſes haillons, on le reueſt à la Françoiſe, chacun eſt dans la ioye, on le traite auec amour; & apres les [148] premieres careſſes, chacun ſe met dans le ſilence pour l'écouter: Il dit donc que les Hiroquois ſouhaitans l'alliance des François, les auoient doucement traités; qu'ils eſtoient partis cinq cens du païs, qu'on en voioit trois

twenty canoes appeared below the habitation of the French, all laden with well-armed men; others appeared in the middle of the river, equipped in like manner; immediately there was an alarm among the French, and among the Algonquins who [147] dwell near us; these last cried out that all was over with their people who had gone to hunt beavers. At that moment, an Algonquin canoe, going out of the mouth of the stream which we call the Three Rivers, was taken by its enemies in the sight of the French and of the Savages, without any one being able to render it assistance. While we were in this alarm, another canoe appeared, guided by a single man, coming out from the quarter of the enemy and advancing toward the fort of the French; this canoe carried a little flag, as a sign of peace. We cast our eyes upon the pilot; in dress he appeared to be a Savage, but by the voice we recognized that it was François Marguerie, one of the two prisoners. Having set foot on land, he was conducted to the fort, that he might pay his respects to the sieur de Chanflour, who commands there. Every one ran, each one embraced him,—he was looked upon as a man raised from the dead, and as a victim escaped from the knife that was ready to sacrifice him, and from the fire that was ready to consume him; they made him abandon his rags, and reclothed him like a Frenchman. All were full of joy, and treated him affectionately, and after the [148] first caresses every one became silent, in order to listen to him. He said then, that the Hiroquois, desiring the alliance of the French, had treated them mildly; that they had set out from the country five hundred in number, of whom three hundred and fifty were seen

cens cinquante roder ſur la grande riuiere, à la veuë du fort, qu'ils l'auoient deputé pour parler de paix auec les François, & non auec les Sauuages, Algonquins, & Montagnais, qu'ils haïſſent à mort, & qu'ils veulent exterminer entierement; Ils ont, dit-il, trente-ſix arquebuſiers, auſſi adroits que les François, le reſte eſt fort bien armé à la Sauuage; ils ſont munis de poudre, de plomb, d'arcs, & de fléches, d'épées, & de viures abondamment: Ils s'attendent qu'on leur fera preſent de trente bonnes arquebuſes, ce ſont gens reſolus, auſquels il ne ſe faut fier que de bonne ſorte; veu meſme qu'vne femme Algonquine, habituée depuis quelque temps dans leur païs, de laquelle ces Barbares ſe cachoient peu, nous a aduertis en ſecret, que ces peuples ſe vouloient ſeruir de nos corps comme d'vne amorce, pour prendre tous les Sauuages nos confederés, perdre tout le païs, [149] & ſe rendre maiſtres abſolus de la grande Riuiere; i'ay commiſſion, faiſoit-il de retourner ſans delay, ils ont retenu auec eux mon compagnon pour hoſtage; & moy ie leur ay donné parole que ie les reuerrois au plutoſt. Le ſieur de Chanflour donna pour reſponſe, que cét affaire eſtant de grande importance, il falloit que le grand Capitaine des François en fuſt aduerty; qu'on ne doutoit pas qu'il n'agreaſt les recherches de la paix, qu'on luy alloit deleguer des Meſſagers, & qu'il ſeroit dans peu de temps aux Trois Riuieres. Noſtre priſonnier & vn François qui l'accompagne, ſe rembarque auec cette reſponſe, affaiſonnée de quantité de viures & de petites douceurs, pour gagner ces Barbares; Ils approuuerent noſtre procedé, mais ils ne laiſſerent pas de ſe bien fortifier, en attendant la venuë d'Onontio, c'eſt ainſi qu'ils appellent Mon-

prowling along the river, in sight of the fort; that they had deputed him to speak concerning peace with the French, but not with the Savages,—the Algonquins, and the Montagnais, whom they hate unto death, and whom they wish to exterminate entirely. "They have," said he, "thirty-six arquebusiers, as skillful as the French,—the remainder are very well armed in Savage fashion; they are abundantly furnished with powder, with lead, with bows, arrows, and javelins, and with provisions. They are hoping that a present will be given them, of thirty good arquebuses; they are resolute people, whom you must trust only with reserve, since an Algonquin woman,—who has lived for some time in their country, and from whom these Barbarians concealed little,—warned us in secret that these people wished to use our bodies as a bait, in order that they might take all the Savages, our confederates, ruin the whole country, [149] and make themselves absolute masters of the great River. I am commissioned," said he, "to return without delay; they have retained with them my companion as hostage, and I have given them my word that I will see them again as soon as possible." The sieur de Chanflour gave as answer, that, this matter being of great importance, it was necessary that the great Captain of the French should be notified of it,—that they did not doubt he would approve of the pursuit of peace, that they were going to send Messengers to him, and that he would shortly be at the Three Rivers. Our prisoner, and a Frenchman who accompanied him, reëmbarked with this answer, set off by a quantity of provisions and little presents, in order to win these Barbarians. They approved our procedure, but they did not neglect to fortify themselves well, while awaiting the

ſieur le Gouuerneur. Ils renuoyerent vne autre fois François Marguerie & Thomas Godefroy ſon concaptif, ſuppliant le Capitaine des Trois Riuieres, de les venir voir pour parlementer, en attendant la venuë du grand Capitaine. Le Pere Paul [150] Ra[g]ueneau & le ſieur Nicolet, tous deux bien verſés en la Langue Huronne, qui a du rapport auec la Langue Hiroquoiſe, s'y tranſporterent au lieu du Capitaine, qui, auec raiſon, ne voulut pas quitter ſon fort: Arriués qu'ils furent dans le reduit de ces Barbares, ils leur témoignerent, que les François auoient receu vn grand contentement à la veuë de leurs Compatriotes, qu'ils prenoient tous plaiſir aux nouuelles de la paix, & qu'on les auoit enuoyés ſçauoir ce qu'ils ſouhaitoient du Capitaine, qu'ils auoient demandé: Ils reſpondirent, qu'ils vouloient parler, c'eſt à dire, qu'ils vouloient faire des preſens, tant pour nous rendre nos priſonniers, que pour nous inuiter à faire vne Habitation vers leur païs, où toutes les Nations Hiroquoiſes aborderoient pour leur commerce: Il leur fut reſpondu, qu'on les écouteroit volontiers, mais qu'on attendoit le grand Capitaine, auquel on auoit donné aduis de tout ce qui ſe paſſoit: Ils firent de longues harangues de l'eſtat de leur païs, des deſirs qu'auoient toutes les Nations Hiroquoiſes, de ſe voir liées auec les François; & pour preuue de leur parole, [151] ils font vn petit preſent par auance, en attendant la venuë d'Onontio.

Le lendemain trois canots ennemis ſe vindrent promener deuant le fort, à la portée de la voix; l'vn des plus âgés de cette eſcoüade s'écria à pleine teſte, parlant aux Sauuages! Preſtés moy l'oreille, ie viens pour traiter la paix auec toutes les Nations de ces quartiers, auec les Montagnais, auec les Algonquins,

coming of Onontio,—it is thus they call Monsieur the Governor. They again sent back François Marguerie and Thomas Godefroy his fellow captive, beseeching the Captain of the Three Rivers to come and parley with them while awaiting the arrival of the great Captain. Father Paul [150] Ragueneau and the sieur Nicolet,—both well versed in the Huron Language, which is related to the Hiroquois Language,—went to them instead of the Captain, who, with reason, was unwilling to leave his fort. Having arrived at the rendezvous of these Barbarians, they stated to them that the French had had great satisfaction in seeing their Countrymen: that they all took pleasure in the news of peace; and that they themselves had been sent to learn what was desired from the Captain whom they had asked to come. They replied that they wished to talk,—that is to say, that they wished to make presents,—not only about restoring our prisoners, but about inviting us to make a Settlement near their country, to which all the Hiroquois Nations could come for their trade. They were answered, that they would be willingly heard, but that we were awaiting the great Captain, who had been informed of all that had occurred. They made long harangues upon the condition of their country, and upon the desire that all the Hiroquois Nations had to see themselves allied with the French; and, as evidence of their sentiments, [151] they made a little present beforehand, while awaiting the coming of Onontio.

The next day three hostile canoes moved up and down before the fort, within hearing; one of the oldest men belonging to this squadron cried with a loud voice, speaking to the Savages: "Listen to me! I come to treat for peace with all the Nations of these

auec les Hurons, la terre ſera toute belle, la riuiere n'aura plus de vagues, on ira par tout ſans crainte: Vn Capitaine Algonquin reconnoiſſant la fourbe de cét impoſteur, luy reſpondit d'vne voix plus forte, & d'vn ton piquant: Ie repreſente toutes les Nations que tu as nommées, en leur abſence, & ie te dy de leur part, que tu es vn menteur: Si tu venois pour parler de paix, tu déliurerois du moins vn de nos priſonniers, ſelon noſtre couſtume; tu ne ferois aucun acte d'hoſtilité, & tous les iours tu es aux aguets pour nous ſurprendre, tu maſſacres tous ceux que tu peux attraper; cela dit, chacun ſe retire en ſon quartier.

Cependant le canot qu'on auoit depeſché à Kebec, fit vne tres-grande diligence: [152] Monſieur le Gouuerneur ayant receu les nouuelles, arma en vn inſtant vne barque & quatre chaloupes, prit auec ſoy le Pere Vimont noſtre Superieur, vogue contre les vents & contre les marées; mais voiant que la barque n'auançoit point, il prend le deuant auec ſes chaloupes; les matelots & les ſoldats ramoient à toutes forces: Enfin, ils arriuerent aux Trois Riuieres plutoſt qu'on n'eſperoit. Si toſt que l'ennemy les apperceut, il ſe reſſerra dans ſon fort; il eſtoit neantmoins ſi enragé contre les Algonquins, qu'vne heure auparauant que Monſieur le Gouuerneur les allaſt treuuer, ils ſe jetterent ſur vn canot Algonquin, conduit par deux hommes & vne femme; celle-cy fut tuée, l'vn des hommes fut pris priſonnier, & l'autre ſe ſauua. Le iour precedent Aneraȣi, Capitaine de guerre des plus hauts Algonquins, s'eſtoit ſauué de leurs mains, les ayans apperceus de loin à l'emboucheure du grand Lac, voiſin des Trois Riuieres, où ils gardoient toutes les auenuës, par la multitude de leurs canots.

parts, with the Montagnais, with the Algonquins, with the Hurons; the land shall be beautiful, the river shall have no more waves, one may go everywhere without fear." An Algonquin Captain, perceiving the knavery of this impostor, answered him in a louder voice, and in a harsh tone: "I represent, in their absence, all the Nations thou hast named; and I tell thee, in their name, that thou art a liar. If thou camest to treat for peace, thou wouldst deliver at least one of our prisoners, according to our custom, and thou wouldst commit no act of hostility; but every day thou art on the watch to surprise us, and thou massacrest all whom thou canst entrap." This being said, each one retired to his own quarters.

In the meantime, the canoe that had been sent to Kebec made all possible haste. [152] Monsieur the Governor, having received the news, armed in a trice a bark and four shallops, took with him Father Vimont, our Superior, and voyaged against winds and against tides; but, seeing that the bark did not advance, he took the lead with his shallops, the sailors and soldiers rowing with all their might. At length they arrived at the Three Rivers, sooner than they had hoped. As soon as the enemy perceived them, they withdrew into their stronghold; they were, however, so enraged against the Algonquins that, an hour before Monsieur the Governor went to them, they fell upon an Algonquin canoe, managed by two men and one woman; the latter was killed, one of the men was taken prisoner, and the other escaped. On the preceding day, Anerawi, a war Captain of the upper Algonquins, had escaped from their hands, having seen them far off at the mouth of the large Lake near the Three Rivers, all the avenues of which they guarded with a multitude of their canoes.

[153] CHAPITRE X.

DE LA DELIURANCE DES PRISONNIERS FRANÇOIS, & DU POURPARLER DE PAIX, AUEC LES HIROQUOIS.

MONSIEUR le Cheualier de Montmagny, ayant appris des priſonniers François, l'humeur de ces Barbares, & reconnu leur malice par leurs actions, ſe comporte auec vne grande prudence & dexterité; il s'en va moüiller l'ancre deuant leur fort, à la portée du mouſquet; ces Barbares luy font vn ſalue de trente-ſix ou quarante coups d'arquebuſe, fort adroitement; cela fait, deux canots d'Hiroquois le vindrent aborder, dans leſquels ils fit embarquer le Pere Ragueneau & le ſieur Nicolet, pour aller repreſenter les deux priſõniers, les tirer de leurs mains, & entendre les propoſitions de la paix, qu'ils venoient rechercher: Ils entrent donc tous quatre dans le reduit, ou fort des Hiroquois, qu'ils trouuent [154] aſſis en rond, en aſſés bon ordre, ſans tumulte & ſans bruit; ils firent aſſeoir les deux mediateurs de la paix ſur vn bouclier, & les deux priſonniers à terre, les liant par forme de contenance, pour monſtrer qu'ils eſtoient encor captifs. Là deſſus, l'vn des Capitaines, nommé Onagan, ſe leue, prend le Soleil à témoing de la ſincerité de ſon procedé, puis parle en ces termes.

Ces deux ieunes hommes que vous voyés, ſont Hiroquois, ils ne ſont plus François, le droit de la

[153] CHAPTER X.

OF THE DELIVERANCE OF THE FRENCH PRISONERS AND THE PARLEY CONCERNING PEACE WITH THE HIROQUOIS.

MONSIEUR the Chevalier de Montmagny, having learned from the French prisoners, the mood of these Barbarians, and having discovered their malice by their actions, conducted himself with great prudence and tact. He cast anchor before their fort, within musket-range; these Barbarians made, very adroitly, a salute of thirty-six or forty shots from their arquebuses. That being done, two canoes came from the Hiroquois to meet him, on board of which were put Father Ragueneau and the sieur Nicolet, that they might go and speak for the two prisoners, withdraw them from their hands, and hear the propositions for the peace which they came to seek. All four then entered the stronghold or fort of the Hiroquois, whom they found [154] seated in a circle, in very good order, without tumult and without noise. They had the two negotiators of the peace sit upon a shield, and the two prisoners on the ground, binding these as a matter of form, to show that they were still captives. Thereupon, one of the Captains, named Onagan, arose, took the Sun as a witness of the sincerity of his proceeding, and then spoke in these terms:

"These two young men whom you see, are Hiroquois, they are no longer Frenchmen, the right of

guerre les a fait noſtres; jadis le ſeul nom de François nous jettoit la terreur dedans l'ame, leur regard nous donnoit l'épouuante, & nous les fuions comme des Demons, qu'on n'oſe aborder; mais enfin, nous auons appris à changer les François en Hiroquois, ces deux que vous voyés deuant vos yeux, ont eſté pris cét hyuer par vne eſcouade de nos ieunes gens. Se voyans entre nos mains, ils eurent peur qu'on ne les mal-traitaſt; mais on leur dit, que les Hiroquois recherchoient l'alliance des François, & qu'on ne leur feroit aucun tort: Si cela eſt, dirent-ils, que l'vn de [155] nous retourne vers les François, pour les informer de vos bonnes volontés, & que l'autre s'en aille en voſtre païs: nous repliquaſmes, qu'il eſtoit plus à propos qu'ils vinſſent tous deux conſoler toutes les Nations Hiroquoiſes par leur preſence, puis qu'elles auoient toutes de l'affection pour les François: En effet, les peuples les plus éloignés, nous ont fait des preſens pour leur ſauuer la vie; il ne falloit point de ſes attraits pour nous donner de l'amour, & de l'affection vers vous, nos cœurs y eſtoient deſia tout portés, vous ſçaurés d'eux qu'on les à traittés en amis, & non en eſclaues: ſi toſt que le Printemps à paru, nous nous ſommes mis en chemin pour les ramener; ils ſont encor Hiroquois, mais tout maintenant ils ſeront François; diſons plutoſt qu'il ſeront François, & Hiroquois tout enſemble: car nous ne ſerons plus qu'vn peuple: diſant cela, il prit les mains du Pere Ra[g]ueneau, & du ſieur Nicolet, delegués pour traitter la paix, puis les touchant au viſage, & ſur le menton, leur dit: Non ſeulement nos couſtumes, ſeront vos couſtumes, mais nous ſerons ſi étroittement vnis, que nos mentons [156] ſe reueſti-

war has made them ours; formerly the mere name of Frenchmen struck terror to our hearts, their look appalled us, and we fled from them as from Demons, whom one does not dare to approach; but at last, we have learned to change Frenchmen into Hiroquois. These two whom you see before your eyes were taken this winter by a squad of our young men. Finding themselves in our hands, they feared lest they should be ill treated; but they were told that the Hiroquois were seeking the alliance of the French, and that no one would harm them. 'If that be so,' said they, 'let one of [155] us return to the French, to inform them of your good intentions, and let the other go away into your country.' We replied that it would be more to the purpose if both of them should come to comfort all the Hiroquois Nations by their presence, since these all had affection for the French. Indeed, the more distant tribes made us presents, in order to save their lives. Their attractions were not needed to inspire in us love and affection towards you, our hearts were already wholly inclined thereto; you will learn from them that they have been treated as friends, and not as slaves. As soon as Spring appeared, we set out upon our way to bring them back; they are still Hiroquois, but immediately they will be French; let us rather say that they will be French and Hiroquois at the same time, for we shall be only one people." Saying that, he took the hands of Father Ragueneau, and of the sieur Nicolet, the delegates to negotiate peace, then touching them on the face and on the chin, he said to them: "Not only shall our customs be your customs, but we shall be so closely united that our chins [156] shall be reclothed with hair, and with beards

ront de poil, & de barbe comme les voſtres. Apres quelques autres ceremonies, il s'approche des captifs, briſe leurs liens, les jette pardeſſus la palliſſade de leur fort; s'écriant, Que la riuiere emporte ſi loin ces liens, que iamais il n'en ſoit de memoire, ces ieunes gens ne ſont plus captifs, leurs liens ſont briſés, ils ſont maintenant tous voſtres: Puis tirant vn collier de Porcelaine, il le preſente aux Mediateurs de la paix, auec ces paroles: Gardés pour vn iamais ce collier, comme vne marque de leur pleine & entiere liberté; puis faiſant apporter deux pacquets de peaux de caſtors: Ie ne veux pas, fit-il, vous rendre tous nuds à vos freres, voila dequoy leur faire chacun vne belle robe. Il fit en ſuite quantité de preſens, ſelon la couſtume du païs, où le mot de preſens ſe nomme parole: Pour faire entendre que c'eſt le preſent qui parle plus fortement que la bouche, il en fit quatre au nom des quatre Nations Hiroquoiſes, pour marque, qu'elles ſouhaitoient noſtre alliance; éleuant vne robe de caſtor: Voicy, dit-il, l'eſtendart que vous planterés ſur voſtre fort, lors que vous verrés paroiſtre nos [157] canots ſur cette grande riuiere; & nous autres voiant ce ſignal de voſtre amitié, nous aborderons auec aſſurance à vos ports; tirant vn autre collier de porcelaine, il le mit en rond ſur la terre: Voicy, dit-il, la maiſon, que nous aurons aux Trois Riuieres, quand nous y viendrons traiter auec vous, nous y petunerons ſans crainte, puis que nous aurons Onontio pour frere.

Les Deputés pour la paix, témoignerent à ces Barbares vne grande ſatisfaction de tout ce qui s'eſtoit paſſé en ce conſeil; ils adiouſterent, qu'[i]ls s'en alloient faire vn ample rapport de tout à Monſieur le

like yours." After some other ceremonies, he approached the captives, broke their bonds, and tossed these over the palisades of their fort, exclaiming: "Let the river carry these cords so far away that there may never be a remembrance of them; these young men are no longer captives,—their bands are broken, they are now wholly yours." Then taking a Porcelain collar, he presented it to the Negotiators of the peace with these words: "Keep forever this collar, as a sign of their full and entire liberty." Then causing two packages of beaver skins to be brought, "I do not wish," said he, "to restore you wholly destitute to your brothers; here is something to make for each of them a beautiful robe." He made then a number of presents, according to the custom of the country, in which the term "present" is called "the word," in order to make clear that it is the present which speaks more forcibly than the lips; he made four of these in the name of the four Hiroquois Nations, as a sign that they desired our alliance. Lifting up a beaver robe, "Behold," said he, "the standard that you shall plant upon your fort, when you shall see our canoes appear [157] upon this great river; and, when we see this signal of your friendship, we shall land with confidence at your ports." Taking another porcelain collar, he put it on the ground in the form of a circle; "See," said he, "the house that we shall have at the Three Rivers, when we come there to trade with you; we shall smoke therein without fear, since we shall have Onontio for a brother."

The peace Deputies expressed to these Barbarians a great satisfaction in all that had taken place in this council; they added that they were going to make a

Gouuerneur, lequel ne leur pourroit parler que le iour ſuiuant, pource qu'il eſtoit deſja tard; ils emportent les preſens, & remenent les deux priſonniers mis en liberté: Comme ils ſortoient, ce Capitaine leur cria; Dites à Onontio, que nous le prions de cacher les haches des Montagnais & des Algonquins ſous ſa robe, pendant que nous traiterons de la paix; Ils promirent de leur coſté, quils ne courroient aucun canot Algonquin, & qu'ils ne leur dreſſeroient aucune embuſche; mais leur promeſſe n'eſtoit que perfidie: car les François [158] n'eſtoien[t] quaſi pas retirés au port des Trois Riuieres, qu'ils pourſuiuirent quatre canots Algonquins qui reuenoient de la chaſſe, bien chargés de viures & de pelteries; à peine les hommes ſe purent-ils ſauuer, tout leur bagage fut pillé, & vne pauure femme chargée de ſon enfant, fut priſe.

Monſieur le Cheualier de Montmagny iugea par le rapport qui luy fut fait, & par la contenance qu'il remarqua en cét ennemy ruſé & déloyal, que la crainte des armes Françoiſes luy faiſoit ſouhaiter la paix auec nous, pour pouuoir auec plus de liberté maſſacrer, meſme deuant nos yeux, les peuples qui nous ſont confederés: Neantmoins, comme il eſt prudent & adroit, il rechercha les moyens d'induire ces Barbares, à entrer dans vne bonne paix vniuerſelle auec toutes les Nations qui nous ſont alliées: Le lendemain, iour de Sainct Barnabé, ces Barbares, qui n'oſoient aborder du fort, pour crainte des Algonquins, attendoient auec impatience Monſieur le Gouuerneur: Mais les vents & la pluie l'arreſterent, il ne s'embarqua que le iour ſuiuant, dans ſes chaloupes, [159] chargées de ſoixante & dix hommes bien armés; il s'en vient moüiller deuant leur fort: mais la mau-

full report of the whole to Monsieur the Governor, who would not be able to speak to them until the following day, because it was already late; they carried away their presents, and took back the two liberated prisoners. As they were going away, this Captain called to them: "Say to Onontio that we beg him to conceal the hatchets of the Montagnais and of the Algonquins under his robe, while we are negotiating peace." They promised, on their part, that they would chase no Algonquin canoe, and that they would set no ambush for them; but their promise was only perfidy, for the Frenchmen [158] had hardly withdrawn to the port of the Three Rivers before they pursued four Algonquin canoes, which were returning from the chase well laden with provisions and with pelts; the men were scarcely able to escape, all their baggage was plundered, and a poor woman, burdened with her child, was taken.

Monsieur the Chevalier de Montmagny judged from the report that had been made to him, and from the behavior that he had observed in this crafty and treacherous enemy, that the fear of the French arms made them desire peace with us in order that they might be able to massacre with more liberty, even before our eyes, the tribes which are our confederates; nevertheless, as he is prudent and skillful, he sought means of inducing these Barbarians to enter into a firm, universal peace with all the Nations which are allied to us. The next day, the feast of Saint Barnabas, these Barbarians, who did not dare to approach the fort, for fear of the Algonquins, awaited with impatience Monsieur the Governor; but the winds and the rain detained him, so that it was not until the following day that he set out in his

uaiſe foy de ces Barbares les rendans coupables, les fit entrer en deffiance, fondée ſur le retardement d'vn iour, qu'on auoit pris pour le mauuais temps, & ſur les actes d'hoſtilité qu'ils auoient commis, ſe doutans bien que nous en auions connoiſſance: On attendoit qu'ils viendroient querir les Deputés de la paix, comme ils auoient deſia fait; mais la deffiance les arreſta: Ils pouſſent vn canot vuide vers nos chaloupes, inuitans Monſieur le Gouuerneur, le Pere Ra[g]ueneau, & le ſieur Nicolet, de s'embarque[r] pour les aller trouuer; leur deſſein eſtoit de les maſſacrer, à ce qu'vn ieune Algonquin, qui ſe ſauua de leurs mains, nous rapporta puis apres: Ce procedé tout brutal, fit qu'on ſe tint plus ſur ſes gardes que iamais: On inuite les Capitaines de venir écouter nos paroles, comme on auoit eſté écouter les leur; à cela, point de nouuelle: on les preſſe d'enuoyer quelques Hurons, de ceux qui ſe ſont naturaliſés parmy eux, & qui ſont deuenus Hiroquois; ils en firent de grandes difficultés: [160] Enfin, deux aborderent nos chaloupes dans vn canot, ils regardoient par tout, s'ils ne verroient point quelque Algonquin caché parmy nous; n'en ayant apperceu aucun, trois Capitaines Hiroquois s'embarquerent dans vn autre canot: nous ayans approchés à la portée du piſtolet, ils inuiterent Onontio, c'eſt Monſieur noſtre Gouuerneur, à parler, c'eſt à dire, à faire ſes preſens.

Ie ne deduiray point la harangue qu'il leur fit faire par ſon truchement, ſuffira de dire deux petits mots de la façon qu'il leur fit offrir ſes preſens, ſe conformant aux loix de ces peuples, ſes dons ſurpaſſoient de beaucoup ceux de ces Barbares.

Il en fit vn pour remerciement de la bonne chere

shallops, [159] laden with seventy men, well armed. He came to anchor before their fort; but the bad faith of these Barbarians making them guilty, aroused in them distrust, based upon a day's delay which was caused by the bad weather, and upon the acts of hostility which they themselves had committed, suspecting with reason that we had knowledge of them. We expected that they would come for the Deputies to the peace, as they had already done, but their mistrust hindered them. They pushed an empty canoe towards our shallops, inviting Monsieur the Governor, Father Ragueneau, and the sieur Nicolet to embark and come to them; their design was to slay them, as a young Algonquin who had escaped from their hands told us afterward. This wholly brutal proceeding caused us to be more than ever on our guard. The Captains were invited to come and listen to our words, as we had listened to theirs; no news from that! They were urged to send some Hurons, those who had been naturalized among them, and had become Hiroquois; to this they raised great objections. [160] At last, two approached our shallops in a canoe; they looked around on all sides, to see if some Algonquin might not be concealed among us; but not perceiving any, three Hiroquois Captains embarked in another canoe; when they had approached within pistol-shot, they invited Onontio, that is, Monsieur our Governor, to speak,—in other words, to offer his presents.

I shall not relate the speech he made to them by his interpreter; it will suffice to say a few words of the manner in which he offered his presents to them, in compliance with the code of these peoples; his gifts surpassed by far those of the Barbarians.

qu'ils auoient fait à nos François en leur païs, il offrit des couuertures pour les nattes qu'ils auoient eſtẽduës ſous eux pendant la nuict, il donna des haches pour le bois qu'ils auoient couppé durant l'hiuer, pour les chauffer, des robes ou des capots pour les auoir reueſtus, des couſteaux en la place de ceux dont ils s'eſtoient ſeruis, coupant la teſte aux [161] cerfs, dont ils leur auoient fait feſtin: D'autres preſens pour les Nations qui recherchoient noſtre alliance, & d'autres encor pour marque qu'ils verroient ſur nos baſtions des eſtendarts de paix: & qu'ils trouueroient vne maiſon d'aſſeurance auprés de nous.

Tous ces preſens furent acceptés de ces Barbares, auec de grands témoignages d'affection en apparence: mais comme ils ne voyoient point d'arquebuſes dõt ils auoient vne paſſion eſtrange, ils dirent qu'on n'auoit point parlé de la rupture des liens de nos captifs, qu'ils auoient mis en liberté; là-deſſus on leur fait encor d'autres preſens pour auoir couppé ces liens: mais on ne parloit point d'armes à feu, qui eſtoit le plus ardent de leurs ſouhaits, cela les incita à parler derechef; ils preſentent donc vn collier de porcelaine pour nous inuiter à faire vne habitation dans leur païs. Ils en donnent vn ſecond pour ſeruir de traict, ou de rames à nos barques pour y monter; ils en offrent vn troiſieſme au nom de la ieuneſſe Hiroquoiſe, à ce que leur oncle Onontio grand Capitaine des François, leur fit preſent de quelques [162] arquebuſes, ils en tirent vn quatrieſme pour marque de paix qu'ils vouloient contracter auec les Montagnais, auec les Algonquins, & auec les Hurons nos alliés; ils produiſent quelques peaux de caſtor pour aſſeurance qu'eſtans de retour en leurs Bourgades, ils

He made one as thanks for the good cheer that had been given to our Frenchmen in their country,—he offered blankets, for the mats that had been spread under them during the nights; he gave hatchets, for the wood that had been cut in order to warm them in the time of winter; robes or hoods, for having reclothed them; knives, in the place of those that had been used in cutting off the heads of [161] deer, of which they had made them feasts. Some other presents were for the Nations who sought our alliance, and others still, as a sign that they should see upon our bastions the standards of peace, and that they should find a house of security near us.

All these gifts were accepted by these Barbarians—apparently with great evidences of affection; but as they saw no arquebuses, for which they have a strange longing, they said we had not spoken of breaking the bonds of our captives whom they had set at liberty. Thereupon, still other presents were made to them for having struck off these bonds; but as we did not mention firearms, which was the most ardent of their wishes, that incited them to speak again. They then presented a porcelain collar as an invitation to us to make a settlement in their country; they gave a second one to serve as a conveyance, or as oars to our barks, that we might ascend thither; they offered a third one in the name of the Hiroquois youth, that their uncle Onontio, the great Captain of the French, might present to them some [162] arquebuses; they brought forward a fourth one as a pledge of the peace which they wished to make with the Montagnais, with the Algonquins, and with the Hurons, our allies. They produced some beaver skins, as security that on returning to their Villages

feroient vne aſſemblée generale des perſonnes plus conſiderables de toutes les Nations Hiroquoiſes, pour publier par tout la generoſité & la liberalité des François: Bref, ils font vn dernier preſent, pour témoigner qu'ils donnoient vn coup de pied aux Hollandois, auec leſquels ils ne vouloient plus auoir de commerce, diſoient-ils: Remarqués, ie vous ſupplie en paſſant, le procedé de ces peuples, & ne me dites plus, que les Sauuages ſont des beſtes brutes; aſſurement ils ne manquent pas de bonne education: Leur deſſein eſtoit de faire vne paix fourrée auec nous pour ſe déliurer de la peur qu'ils ont de nos armes, & pour maſſacrer, ſans crainte, nos confederés: Nous pouuoient-ils plus finement induire à leur donner des armes? Se pouuoient-ils plus finement inſinuer en noſtre amitié? qu'en nous rendant nos priſonniers, [163] nous offrant des preſens, qu'en témoignant qu'ils vouloient entrer en bonne intelligence auec ceux que nous protegions en leur preſence, qu'en nous inuitant en leur païs, nous aſſurans qu'ils nous preferoient aux Hollandois, nous extollans pardeſſus le commun des hommes: Voila leur conduite qui manque à la verité, du vray Eſprit des enfans de Dieu; mais non pas de l'eſprit des enfans du ſiecle. Monſieur noſtre Gouuerneur plus auiſé, & plus prudent que ces bonnes gens ne ſont ruſés, demanda l'auis du Reuerẽd Pere Vimont, & du Pere Ragueneau, ſur le preſent ſujet; mais s'eſtans excuſés de parler en matiere de guerre, il conclud, apres auoir recueilly les penſées des principaux de ceux qui l'accompagnoient, qu'il ne falloit point faire la paix auec ces peuples, à l'excluſion de nos confederés; autrement, qu'on pourroit entrer dans vne guerre

they would call a general assembly of the most distinguished persons of all the Hiroquois Nations in order to publish everywhere the generosity and the liberality of the French; in short, they made a last present to declare that they would give a kick to the Dutch, with whom they no longer wished to have any intercourse, they said. Observe, I beseech you by the way, the procedure of these people and no longer tell me that the Savages are brute beasts; certainly they do not lack good training. Their design was to make a patched-up peace with us, so as to be free from the dread they have of our arms, and to massacre, without fear, our confederates. Could they more artfully induce us to give them arms? could they more ingeniously insinuate themselves into our friendship, than by restoring to us our prisoners [163] and offering to us gifts, than by indicating their willingness to be on good terms with those whom we protect in their presence, than by inviting us into their country, assuring us that they prefer us to the Dutch, extolling us above the generality of men? Such is their conduct, which lacks indeed the true Spirit of the children of God, but not the spirit of the children of the world. Monsieur our Governor, more discreet and prudent than these simple people are crafty, asked the advice of the Reverend Father Vimont, and of Father Ragueneau, on the present occasion; but, they having excused themselves from speaking upon a matter of war, he concluded, after having gathered the opinions of the leading men who accompanied him, that he ought not to make peace with these people to the exclusion of our confederates,— otherwise, we might enter into a more dangerous war than that which we wished to

plus dangereuſe que celle qu'on voudroit éuiter: car ſi ces peuples auec leſquels nous viuons tous les iours, & qui nous enuironnent de tous coſtés nous attaquoient, comme il ſe pourroit faire, ſi nous les abandonnions; ils nous donneroient [164] bien plus de peine que les Hiroquois. De plus, ſi les Hiroquois auoient vn libre accés dans nos ports, le commerce des Hurons, des Algonquins, & des autres peuples qui viennent viſiter les magazins de Meſſieurs de la Nouuelle France, ſeroit entierement rompu: Ie dy bien dauantage, que dés à preſent le commerce ſe va perdre, ſi on n'arreſte les courſes de ces Barbares: Enfin, ny Monſieur noſtre Gouuerneur, ny aucun des François, ne ſe pouuoient reſoudre à jetter dans la gueule de l'ennemy les nouueaux Chreſtiens, qui ſe profeſſent publiquement François: Auſſi eſt-il vray que noſtre bon Roy, que Dieu beniſſe dans le temps, & dans l'eternité, les regarde & les reconnoiſt pour ſes Sujets, dans le don qu'il a fait de ces contrées à Meſſieurs de la Nouuelle France.

Monſieur le Cheualier de Montmagny penetrant la force de ces raiſons, iugea qu'il falloit faire parler nettement les Hiroquois; il leur fit dire, que s'ils vouloient vne paix vniuerſelle, qu'elle leur ſeroit accordée, auec vne grande ſatisfaction des François, & de [165] leurs confederés; & que ſi le preſent qu'ils auoient fait aux Algonquins, pour entrer en paix auec eux, eſtoit ſans feintiſe, qu'ils déliuraſſent preſentement l'vn des priſonniers dont ils s'eſtoient nouuellement ſaiſis, telle eſtant la couſtume des peuples amis & confederés: Ils reſpondirent, que le iour ſuiuant ils paſſeroient le grand fleuue, pour s'en venir traiter de cét affaire auec les Algonquins dans noſtre fort, & que nous nous retiraſſions. Monſieur le Gouuer-

avoid; for if these peoples, with whom we live day by day, and who surround us on all sides, attacked us, as they might do, should we abandon them, they would give us [164] much more trouble than the Hiroquois. Moreover, if the Hiroquois had free access to our ports, the trade of the Hurons, of the Algonquins, and of the other tribes who come to the warehouses of the Gentlemen of New France, would be entirely stopped; I say still more,—that from this very moment the trade is going to be ruined unless the inroads of these Barbarians be prevented. After all, neither Monsieur our Governor, nor any of the Frenchmen, could decide on throwing into the jaws of the enemy the new Christians who publicly profess themselves Frenchmen: it is also true that our good King, whom may God bless in time and in eternity, looked upon them and recognized them as his Subjects in the gift that he made of these regions to the Gentlemen of New France.

Monsieur the Chevalier de Montmagny, apprehending the force of these reasons, judged that it would be necessary to make the Hiroquois speak plainly; he gave notice to them that, if they wished a universal peace, it would be granted to them with great satisfaction by the French, and by [165] their confederates; and that, if the present which they had made to the Algonquins for the purpose of entering into a peace with them were without pretense, they would immediately deliver one of the prisoners they had recently seized, such being the custom of friendly and allied nations. They replied that on the following day they would cross the great river, in order to come and treat of this affair with the Algonquins in our fort, and that we should withdraw. Monsieur the Governor, seeing well that their design was to

neur voiant bien que leur deſſein eſtoit de s'enfuir dans l'obſcurité de la nuict, repliqua, qu'il ſouhaitoit remener auec ſoy vn captif Algonquin, pour le rendre à ſes freres alliés, en témoignage de la paix qu'ils vouloient conclure. Ils firent ſemblant d'en vouloir donner vn; mais enfin ils reſpondirent: qu'on ſe retiraſt, & que cét affaire eſtant important, ils en confereroient entr'eux pendant la nuict: Monſieur le Gouuerneur leur fit reſpondre, qu'ils en traitaſſent, à la bonne heure; mais qu'il ne s'éloigneroit point qu'il n'euſt veu le cours de leur reſolution. Comme on parlementoit, voila ſept canots Algonquins, ignorans de la venuë de [166] l'ennemy, qui paroiſſoient au haut du grand fleuue, remplis d'hommes, & de chaſſe, & de caſtors; les ieunes guerriers Hiroquois les ayans apperceus, ſe retenoient à peine, les mains leur demangeoient, comme on dit; mais la preſence de nos chaloupes armées, & de la barque, qui n'ayant pû encor monter, commença à paroiſtre, tirant vers nous auec ſes voiles deſployés, les arreſta, & les fit retirer dans leur fort, auec quelques paroles de mettre au plutoſt vn captif Algonquin en liberté. On attend l'effet de leurs promeſſes; il s'écoule vne bonne demie heure dans vn profond ſilence, puis tout à coup on entend vn tintamarre & vn cliquetis de haches, ſi horrible & ſi épouuentable, vne cheute & vn débris de tant d'arbres, qu'il ſembloit que toute la foreſt s'en alloit renuerſer; & alors on connut leur fourbe plus que iamais. Monſieur le Gouuerneur les voulant mettre tout à fait dans leur tort, deuant que d'en venir aux mains, ſe délibera de paſſer la nuict ſur l'eau auec ſa barque & ſes chaloupes, pour les empeſcher de fuir & pour les ſonder encore vne fois ſur leurs penſées de la paix.

escape in the obscurity of the night, replied that he desired to take back with him an Algonquin captive in order to restore him to his allied brothers, as an evidence of the peace which they wished to conclude. They pretended a willingness to give up one; but they finally replied that we should retire, and that, this affair being important, they would confer upon it among themselves during the night. Monsieur the Governor had them told that they might treat of it at their pleasure, but that he would not withdraw until he had seen the course of their resolution. While they were parleying, lo! seven Algonquin canoes,—ignorant of the coming of [166] the enemy, and filled with men, and game, and beavers,—appeared above on the great river. The young Hiroquois warriors, having perceived them, with difficulty restrained themselves,—their hands itched, as one says; but the presence of our armed shallops and of the bark—which, not having yet been able to ascend, began to appear drawing toward us with its sails unfurled—stopped them, and caused them to retire into their fort with some talk of setting at liberty, as soon as possible, an Algonquin captive. The execution of their promises was awaited; a full half-hour slipped by in profound silence; then suddenly was heard so horrible and frightful an uproar and clashing of hatchets, a fall and wreck of so many trees, that it seemed as if the whole forest were being overthrown; and then we were more than ever aware of their knavery. Monsieur the Governor, wishing to put them completely in the wrong before coming to hostilities, decided to spend the night on the water with his bark and shallops, in order to prevent their flight, and to sound them yet once more on their opinions concerning peace.

[167] CHAPITRE XI.

DE LA GUERRE AUEC LES HIROQUOIS.

LE lendemain matin Monſieur le Cheualier de Montmagny, fait équiper vn canot auec vn guidon pour inuiter les Capitaines à parler, ils meſpriſent le canot, & le guidon, & le herault, ils nous chargent de brocards, auec des huées barbareſques, il nous reprochent qu'Onontio ne leur a point donné à manger d'arquebuſes: c'eſt leur façon de parler, pour dire qu'il ne leur en a point fait preſent; ils arborent vne cheuelure, qu'ils auoient arrachée à quelque Algonquin, deſſus leur fort comme vn guidon, denotant la guerre; ils tirent des fleches ſur nos chaloupes; toutes ces inſolences firent reſoudre Monſieur le Gouuerneur, de leur donner à manger des arquebuſes, non à la façon qu'ils demandoient, il fit décharger ſur leur fort, les pieces de fonte de la barque, les pierriers des chaloupes & toute la [168] mouſqueterie: tout cela ſe fit auec vne telle ardeur des François, & auec vn tel redoublement, qu'encor bien que l'ennemy par vne ruſe qu'on n'attenderoit pas des Sauuages, ſe fut mis en ſeureté; neantmoins il prit vne telle épouuante, qu'auſſi-toſt qu'il ſe vit couuert des tenebres de la nuict, il emporte ſes canots au trauers du bois, pour s'aller embarquer vn quart de lieuë plus haut que nous, & ſe ſauuer de nos mains; eſtant decouuert on le voulut ſuiure, les chaloupes rament de toutes leurs forces: mais le vent &

[167] CHAPTER XI.

OF THE WAR WITH THE HIROQUOIS.

THE next morning, Monsieur the Chevalier de Montmagny had a canoe equipped with a flag, in order to invite the Captains to a parley; they despised the canoe, the flag, and the herald. They assailed us with jeers and barbaric yells; they reproached us that Onontio had not given them arquebuses to eat — this is their way of speaking, to say that he did not make them a present of these; they erected above their fort, as a flag denoting war, a scalp which they had taken from some Algonquin; they shot arrows at our shallops. All these acts of insolence made Monsieur the Governor resolve to give them arquebuses to eat, but not in the way that they asked: he ordered to be discharged upon their fort the brass pieces of the bark, the swivel guns of the shallops, and all the [168] musketry; all this was done by the French with such ardor, and so repeatedly, that although the enemy, by a stratagem that would not be expected from the Savages, indeed put themselves in safety, they nevertheless took such fright that, as soon as they were shielded by the darkness of the night, they carried their canoes through the woods, that they might embark a quarter of a league further above us and escape from our hands. When this was discovered, we resolved to pursue them; the shallops were rowed with all force, but the adverse wind and tide hindered them. Some

la marée contraires les arreſterent; quelques canots Algonquins leur voulurent donner la chaſſe, comme ils eſtoient en petit nombre, à comparaiſon des Hiroquois, Monſieur le Gouuerneur les rappella: vn ieune homme Algonquin, qui eſtoit depuis deux ans parmy les Hiroquois s'eſtant ſauué dans cette retraite, nous rapporta que ces Barbares auoient eu peur de nos canons, que ſi on les eût peu aborder qu'on les auroit defaits, c'eſt à dire qu'on les auroit mis en fuite dans les bois; car d'en tuer beaucoup, c'eſt ce que les François ne doiuent pas pretendre, dautant [169] qu'ils courent comme des cerfs, ils ſautent comme des daims; ils connoiſſent mieux les eſtres de ces grandes & épouuantables foreſts que les beſtes ſauuages, qui les ont pour demeure, les François n'oſerent s'engager aiſement dans ces grands bois.

Apres leur retraite on reconnut leur ruſe & leur adreſſe plus que iamais, ils auoient vn fort aſſés proche des riues du grand fleuue; d'où ils nous parloient; ils en auoient vn autre ſecret plus éloigné dans les bois; mais ſi bien fait & ſi bien muny, qu'il eſtoit à l'epreuue de toutes nos batteries. Or ſe doutant bien que nous en pourrions venir aux mains, dans la reſolution qu'ils auoient, de continuer la guerre auec les Sauuages nos alliés, ils mirent pendant la nuict leurs canots en ſauueté; ils tranſporterent dans leur ſecond fort tout leur bagage, où ils ſe retirerent eux-meſmes en cachettes, & afin que nous penſaſſions qu'ils eſtoient dans le premier, contre lequel nous tirions, n'ayans pas connoiſſance du ſecond; ils y tenoient touſiours du feu allumé, ils y laiſſerent auſſi leurs arquebuſiers, [170] leſquels apres auoir tiré quelques coups, en ſortirent pour nous choiſir de plus

Algonquin canoes attempted to give them chase; but, as they were few in number compared with the Hiroquois, Monsieur the Governor called them back. A young Algonquin, who had been for two years among the Hiroquois, and who escaped in this retreat, reported to us that these Barbarians were afraid of our cannon, and that if we had been able to approach them they would have been defeated,—that is to say, we should have put them to flight in the woods; for, as to killing many of them, that is something to which the French cannot pretend, inasmuch [169] as they run like deer, they bound like harts, and they know better the ways of these vast and dreadful forests than do the wild beasts, whose dwelling they are; the French did not lightly venture to entangle themselves in these dense woods.

After their retreat we saw, more than ever, their cunning and ability; they had a fort rather near the shore of the great river, from which they spoke to us; they had another, hidden further within the woods, but so well constructed and so well supplied that it was proof against all our resources. Now, mistrusting that we might come to hostilities with them, on account of the resolution they had made to continue war with our Savage allies, during the night they put their canoes in safety; they transported all their baggage to their second fort, to which they themselves secretly retired; and, to the end that we should believe them to be in the first one at which we were firing, having no knowledge of the second, they kept therein a fire continually burning. They left there also their arquebusiers, [170] who, after having fired some shots, came out to take closer aim at us, skulking behind trees and shooting very

prés, ſe cachans d'arbres en arbres, tirans fort adroitement; ils déchargeoient toute leur fureur ſur la barque, ſçachans que Monſieur le Gouuerneur eſtoit dedans; & en effet, ſi elle n'euſt eſté bien pauoiſée, ils auroient bleſſé & tué pluſieurs de nos hommes; vne épée Françoiſe paroiſſant au deſſus des pauois, fut emportée d'vn coup d'arquebuze, pluſieurs cordages couppés, & les pauois tous remplis de bales. Ils firent leur retraite dans vne bonne conduite; car ils enchargerent à leurs arquebuſiers de combatre vaillamment, comme ils firent, pendant qu'ils tranſporterent à trauers des marais & des bois, leur bagage & leurs canots, pour n'eſtre point apperceus. La nuict venuë ils éuaderent, comme i'ay remarqué cy-deſſus: Voila comme la guerre, auec ces peuples, s'eſt declarée plus que iamais; mais voions ce qui ſuit.

Ils eſtoient partis cinq cens bons guerriers de leur païs, comme i'ay deſia dit, vne trouppe s'en eſtoit allée au deuant des Hurons, pour leur dreſſer des embuſches, [171] & les attendre comme on attend vne beſte à la fuë; eſtans aux aguets, ils apperceurent deux canots qui nous amenoient le Pere de Brebeuf, & quelques François; mais les ayans découuerts vn peu tard, dans vn lieu où ils ſe pourroient ſauuer à force de rames, ils les laiſſerent paſſer ſans leur donner la chaſſe, ny ſans ſe découurir: Ce fut vn grand trait de la bonté, & de la prouidence de noſtre Seigneur enuers le Pere, & enuers ceux qui l'accompagnoient: car cinq autres canots de Hurons, venans vn peu apres, furent attaqués de ces voleurs, qui en maſſacrerent quelques-vns, d'autres ſe ſauuerent, d'autres tomberent tous vifs entre leurs mains, pour eſtre le ioüet des flammes & de leur rage, & la paſture de

skillfully. They let loose their whole fury upon our bark, knowing that Monsieur the Governor was therein; and truly, if it had not been well shielded, they would have wounded and killed several of our men,—a French sword, being visible above the screens, was carried away by an arquebus shot, many ropes were cut, and all the screens were filled with balls. They effected their retreat with good management, for they had charged their arquebusiers to fight valiantly, as they did, so that they might not be perceived while they carried across marshes and woods their baggage and their canoes. When night came they made their escape, as I remarked above. Thus the war with these tribes has broken out more fiercely than ever; but let us see what followed.

They had set out from their own country five hundred warriors strong, as I have already said; one band had gone to meet the Hurons, in order to set ambushes for them, [171] and to await them as one awaits a wild beast in its flight. While these were on the watch, they perceived two canoes which were bringing to us Father de Brebeuf and some Frenchmen, but having descried them rather late, in a place where it was possible to escape by vigorous paddling, they let them go on without pursuing them or revealing themselves. It was a great proof of the goodness and of the providence of our Lord towards the Father, and towards those who accompanied him; for five other canoes filled with Hurons, coming shortly after, were attacked by these robbers, who massacred some of them; others escaped, and others fell alive into their hands, to be the sport of flames and of their rage, and to be the food of their wretched stomachs. Such is the funeral and such the tomb

leurs malheureux eſtomachs: Voila les funerailles, & le ſepulchre que nous attendons, ſi iamais nous venons à tomber entre les griffes de ces tigres, & dans la fureur de ces Demons.

L'vn de ceux qui ſe ſauuerent de cette embuſcade, tira droit aux Trois Riuieres, les autres remonterent vers les Hurons, pour auertir ceux qui deſcendoient, du danger où ils s'eſtoient perdus. Quelque [172] temps apres cette defaite, le Pere Paul Ragueneau, & le Pere René Menard, remontans au païs des Hurons, conduits par quelques canots, firent rencontre de huict ou dix Sauuages, qui leur dirent, que c'eſtoit fait de leur vie s'ils paſſoient outre; que l'ennemy ne s'eſtoit pas encor retiré. A cette nouuelle inopinée, ces canots retournent aux Trois Riuieres, pour demander ſecours aux Algonquins; ceux-cy les exhortent de donner iuſques à Kebec, pour obtenir quelques armes du fort, & quelque aſſiſtance des Sauuages Chreſtiens de Sainct Ioſeph, promettans de ſe ioindre à cette eſcorte. Le Pere de Brebeuf, le Pere Ragueneau, & le bon Charles Sondatſaa ſe chargent de cette commiſſion, ils viennent voir Monſieur le Gouuerneur, qui fit embarq[u]er quelques ſoldats bien armés, & bien reſolus, les recommandans aux nouueaux Chreſtiens de Sainct Ioſeph, qui armerent huict canots de leur part, pour ce meſme deſſein. Comme ils eſtoient preſts de partir, arriuent deux Sauuages, du païs des Abnaquiois, qui diſent pour nouuelles, que tout le païs des Hiroquois ne reſpire que la [173] guerre. Que les Anglois ont quitté l'habitation qu'ils auoient à Quinibequi; qu'vn nommé Makheabichtichi8, dont i'ay parlé cy-deſſus, auoit eſté miſerablement maſſacré en leur païs, par vn

that awaits us, if ever we happen to die by the claws of these tigers, and the fury of these Demons.

One of those who had escaped from this ambuscade went at once to the Three Rivers, the others ascended towards the country of the Hurons, to warn those who were coming down of the danger by which they might be lost. Some [172] time after this defeat, Father Paul Ragueneau and Father René Menard, while reascending to the country of the Hurons, escorted by some canoes, met eight or ten Savages who told them that their lives would be lost if they went further, as the enemy had not yet withdrawn. At this unexpected news, these canoes returned to the Three Rivers for the purpose of asking assistance from the Algonquins; these last exhorted them to go as far as Kebec in order to procure arms from the fort, and aid from the Christian Savages of Saint Joseph,—promising themselves to meet that escort. Father de Brebeuf, Father Ragueneau, and the good Charles Sondatsaa undertook this commission; they came to Monsieur the Governor, who shipped some well-armed and very resolute soldiers, commending them to the new Christians of Saint Joseph, who on their part armed eight canoes for the same purpose. When they were ready to set out, two Savages arrived from the country of the Abnaquiois, who told as news that the whole country of the Hiroquois breathed only [173] war; that the English had abandoned the settlement they had made at Quinibequi; and that a man named Makheabichtichiou, of whom I have spoken above, had been wretchedly slain in their own country, by an Abnaquiois nearer to the sea. They said that this deed was done in drunkenness; that all his Countrymen had strongly disapproved of

Abnaquiois plus voiſin de la mer: que ce coup s'eſtoit fait dans l'yurognerie, que tous ſes Compatriotes l'auoient fort improuué, & qu'ils eſtoient enuoiés pour ſatisfaire aux parens & aux alliés, & à toute la Nation du defunct; Or comme ſes parens eſtoient pour la pluſpart aux Trois Riuieres, ces deux Abnaquiois s'embarquerent auec la flotte, pour les aller trouuer; le bruit de leur venuë aiant deſia couru, nos guerriers, qui auoient receu dans leurs canots ces deux Ambaſſadeurs, furent aſſés mal receus des Algonquins.

On leur dit d'abord, que ces Algonquins ſe vouloient ſaiſir des Abnaquiois, pour les mettre à mort, contre le droict de toutes les Nations; car ils venoient pour traiter de la paix. Iean Baptiſte Etinechkaßat, & Noël Negabamat, qui ſont les deux principaux Chefs de Sainct Ioſeph, voians que les Algonquins ſe tenoient preſſés, & que quelques-vns d'eux eſtoient [174] armés, commandent à ceux qui les ſuiuoient, de faire alte, & de charger leurs arquebuſes à balle: Là-deſſus, vn ieune Algonquin s'auance le couſteau en la main pour le jetter ſur l'vn des Abnaquiois; mais celui-cy faiſant vne démarche en arriere, luy preſente le bout de ſon arquebuſe: Les Algonquins s'écrient, que c'eſt vne feinte, que leur couſtume eſt d'épouuanter ceux qui apportent nouuelle de la mort de quelqu'vn de leur Nation, quoy qu'ils viennent comme Delegués & comme Mediateurs de la paix.

A ces paroles chacun s'arreſte, on ſe viſite, quoy qu'aſſés froidement, les Abnaquiois traitent leur affaire, & vn Capitaine Algonquin, proche parent de l'vn de nos Chreſtiens de Sainct Ioſeph, l'abordant, & le ſalüant, luy dit: Mon nepueu, ie ſuis bien aiſe

it, and that they had been sent to give satisfaction to the parents and to the relatives and to the whole Nation of the deceased. Now, as his relatives were for the most part at the Three Rivers, these two Abnaquiois had embarked with the fleet to go to them; the report of their arrival having already spread, our warriors, who had taken into their own canoes these two Ambassadors, met a rather unfriendly reception from the Algonquins.

They were told at first, that these Algonquins were inclined to seize the Abnaquiois, that they might put them to death, contrary to the law of all Nations; for they came to treat of peace. Jean Baptiste Etinechkawat and Noël Negabamat, who are the two principal Chiefs of Saint Joseph, seeing that the Algonquins were crowding together, and that some were [174] armed, commanded those who were following them to make a halt and to load their arquebuses with balls. At these words, a young Algonquin advanced, knife in hand, to thrust it at one of the Abnaquiois, but this last, taking a step backward, presented to him the muzzle of his arquebus. The Algonquins exclaimed that it was a feint,—that their custom is to terrify those who bring news of the death of any one of their Nation, even though they come as Delegates and as Mediators of peace.

At these words, each one stood still; they looked, although rather coldly, on the Abnaquiois discussing their affair; and an Algonquin Captain, a near relative of one of our Saint Joseph Christians, approaching and addressing him, said: "My nephew, I am very glad at thy coming." "And I," said this young Christian, "was much astonished, on landing at the

de ta venuë: Et moy, fit ce ieune Chreſtien, ie me ſuis trouué bien eſtonné à l'abord des Trois Riuieres, voyant qu'on mettoit la main aux armes. Quoy donc, faiſois je à part moy, ſommes nous deſia arriués au païs de l'ennemy? Quand ie ſuis party de Sainct Ioſeph, ie diſois dans mon cœur, ie trouueray mes [175] parens aux Trois Riuieres, ie ſeray bien conſolé de les voir, & auſſi-toſt que i'ay mis pied à terre, i'ay rencontré le païs des Hiroquois; car on nous à commandé de charger à balle: Y as-tu chargé, luy dit ſon oncle? ouy, reſpond-il, i'ay mis deux balles dans mon arquebuſe. Aurois-tu tiré ſur tes parens? i'aurois obëi à nos Capitaines, & tiré à tort & à trauers; Ie ſuis du party de ceux qui croyent en Dieu. Ces reſponſes me font dautant plus voir la force de la foy, que les Sauuages ſont étroitement liés à leurs parens: mais Ieſus-Chriſt eſt venu rompre ce lien. *Veni ſeparare hominem aduerſus patrem ſuum.*

Ce tumulte eſtant appaiſé, le ſieur de Chanflour fit appeller les principaux Sauuages, Montagnais, & Algonquins, il leur fit demander quand ils partiroient pour eſcorter les Hurons. Les Algonquins firent ſigne à Iean Baptiſte Etinechkaßat Capitaine Montagnais, que c'eſtoit à luy à parler, ſa harangue ne comprit qu'vn ſeul mot: Ie ſuis François, dit-il, ie n'ay rien à dire dauantage, ce mot en valloit dix-mille, il vouloit dire qu'il eſtoit Chreſtien, & François tout enſemble, [176] qu'il eſtoit preſt d'obeïr aux volontés de celuy qui commandoit aux François, & que dans vne affaire ſi preſſé, il n'eſtoit pas queſtion de long diſcours, mais de marcher ſans delay.

L'Apoſtat ßmaſatikeie prit la parole, dit mille

Three Rivers, to see that arms had been seized. 'Indeed,' said I to myself, 'have we already arrived in the country of the enemy?' When I left Saint Joseph, I said in my heart, 'I shall find my [175] relatives at the Three Rivers,—I shall surely be consoled by seeing them;' but as soon as I had set foot on land I found the country of the Hiroquois, for we were commanded to load with balls." "Didst thou load?" said his uncle to him. "Yes," responded he, "I put two balls into my arquebus." "Wouldst thou have fired on thy relatives?" "I would have obeyed our Captains, and fired right and left: I am on the side of those who believe in God." These responses made me see the strength of faith so much the more as these Savages are closely bound to their relatives: but Jesus Christ came to break this bond. *Veni separare hominem adversus patrem suum.*

When this tumult was appeased, the sieur de Chanflour ordered the chief Montagnais and Algonquin Savages to be called, and to be asked when they would set out to escort the Hurons. The Algonquins made a sign to Jean Baptiste Etinechkawat, a Montagnais Captain, that this was for him to say; his speech was comprised in a single word,—"I am a Frenchman," said he, "I have nothing more to say." This word was worth ten thousand; he meant that he was a Christian and a Frenchman at the same time, [176] that he was ready to obey the will of him who commanded the French, and that, in so urgent an affair, it was not a question of much speaking, but of marching without delay.

The Apostate Oumasatikeie began to speak with a thousand impertinences; at last he came to the conclusion that the enemy had departed, and conse-

impertinences; Enfin, il conclud que l'ennemy eſtoit party, & par conſequent qu'il n'eſtoit pas beſoin de faire eſcorter les Hurons.

Charles Sondatſaa Huron, harangue là deſſus puiſſamment, repreſente le danger, preſſe les Algonquins; mais il parla à des oreilles fermées, qui ſortirent de l'aſſemblée, ſi toſt qu'ils eurent tiré leur coup; il s'agit donc maintenant de voir ſi les huict canots de Chreſtiens qui portoient quelques ſoldats François, paſſeroient outre auec les Hurons. Leur petit nombre, à comparaiſon de l'ennemy, eſtoit pour les épouuanter, on demande aux ſoldats François, ſi ſe voyans deſtitués du ſecours des Algonquins, ils voudroient bien marcher plus auant: ils reſpondent auec vne conſtance vraiement genereuſe, que Monſieur le Gouuerneur leur ayant commandé d'accompagner les [177] Sauuages Chreſtiens de Sainct Ioſeph, qu'ils ne les quitteront iamais pour aucun danger; la foy a ie ne ſçay quel lien, qui vnit les cœurs, les ſoldats au retour dirent tout plain de bien de nos Neophytes, & nos Neophytes ne ſe pouuoient aſſés loüer des ſoldats. Voila donc nos ſoldats Frãçois preſts de s'embarquer, ſi ces huict canots de Chreſtiens veulent marcher: On leur demande, quelle eſtoit leur penſée; ils reſpondent, que ce n'eſt pas à eux d'en determiner, qu'ils eſtoient tous diſpoſés; de receuoir l'ordre & le commandement des François: cela mit en peine le ſieur de Chanflour & tous ceux qui eſtoient preſens; pas vn n'opina iamais, qu'il leur falluſt commander ce voiage, perſonne ne voulant expoſer ces bons Neophytes dans les grands dangers qu'on apprehendoit; Ce petit nombre de Chreſtiens, diſoit quelqu'vn, eſt comme le leuain, qui doit faire leuer

quently that there was no need of giving an escort to the Hurons.

Charles Sondatsaa, a Huron, thereupon vigorously harangued,—he pictured the danger and urged the Algonquins; but he spoke to those who had closed ears, and who rushed from the assembly as soon as they had inflicted their blow. The question now was, to see if the Christians in these eight canoes, which also bore a few French soldiers, would go on with the Hurons; their small number in comparison with the enemy was enough to terrify them. The French soldiers were asked if, seeing themselves destitute of help from the Algonquins, they were willing to go on further; they answered with a truly generous firmness that, Monsieur the Governor having commanded them to accompany the [177] Christian Savages of Saint Joseph, they would never abandon them on account of any danger. Faith has an indescribable bond which unites hearts. The soldiers, on their return, spoke in the highest terms of our Neophytes, and our Neophytes could not sufficiently praise the soldiers. Here then were our French soldiers ready to embark, if the Christians in these eight canoes wished to go on. They were asked what their opinion was; they answered that it was not for them to decide it, that they were wholly disposed to receive the orders and commands of the French. This troubled the sieur de Chanflour, and all those who were present; not even one voted that they ought to command this voyage, no person was willing to expose these good Neophytes to the great dangers that were dreaded. "This small number of Christians," said some one, "is like the yeast which ought to leaven the whole mass of Christianity

toute la maſſe du Chriſtianiſme en ces contrées; s'il eſt defait, les Infideles ſe rendront plus difficiles que iamais, & nous accuſeront d'auoir jetté à la mort ceux qui ont receu noſtre creance. Sur ces difficultés, les pauures [178] Hurons ſe voyans abandonnés de tout ſecours, eſtoient bien en peine, & nous auſſi bien qu'eux; car le Pere Paul Ragueneau, & le Pere René Menart, les deuoient accompagner.

Enfin, noſtre Seigneur nous conſola; car au meſme temps qu'on vouloit partir, arriue vn canot de Huron, qui nous apprend, que l'ennemy s'eſtoit retiré: Si bien que les Peres ſont paſſés, auec le bon Charles Sondatſaa & les autres Hurons, ſans autre mal que les grandes fatigues d'vn chemin tres-affreux.

Quelque temps apres leur depart, arriuerent quelques autres canots de Hurons, qui calomnierent puiſſamment le pauure Pere de Brebeuf; ils diſoient, qu'ayant rencontré vn Huron ſauué des mains de l'ennemy, ils auoient appris de luy ce que ie vais raconter. Eſtant entre les mains des Hiroquois, diſoit ce priſonnier échappé, l'vn d'eux m'a tenu ce diſcours: Nous auons connoiſſance, & bonne intelligence auec les François veſtus de noir, qui ſont en voſtre païs, & notamment auec vn certain que vous nommés Echon, c'eſt ainſi qu'ils appellent le Pere Iean de Brebeuf; [179] cét homme a paſſé l'hyuer dans la Nation neutre, où il a eu communication auec les Hiroquois nos confederés, il s'eſt lié auec eux & auec nous, pour vous perdre: Courage, leur diſoit-il, nous ſommes entrés dans le païs des Hurons pour les exterminer; nous en auons deſia fait mourir grand nombre par nos prieres; comme par de puiſſans charmes; mais nous n'auons pû les conſommer

in these regions; if they are defeated, the Unbelievers will become more troublesome than ever, and will accuse us of having forced to their death those who have received our belief." On account of these objections, the poor [178] Hurons, seeing themselves abandoned by all aid, were much distressed, and we as well as they; for Father Paul Ragueneau and Father René Menart were to accompany them.

At length, our Lord consoled us; for, at the very time they had resolved to set out, a Huron canoe arrived, and we learned that the enemy had retired; so that the Fathers went on with the good Charles Sondatsaa and the other Hurons without any other discomfort than the great fatigues of a most frightful road.

A short time after their departure, some other canoes arrived, bearing Hurons, who greatly slandered poor Father de Brebeuf; they said that, having met a Huron who had escaped from the hands of the enemy, they had learned from him what I am going to relate. "Being in the hands of the Hiroquois," said this escaped prisoner, "one of them spoke to me in this wise: 'We have an acquaintance and a good understanding with the black-robed Frenchmen who are in your country, and especially with a certain man whom you call Echon,'"—it is thus they name Father Jean de Brebeuf; [179] "'this man spent the winter among the neutral Nation, where he had communication with the Hiroquois, our confederates; he combined with them and with us that he might ruin you. "Take courage," said he to them; "we entered into the country of the Hurons in order to exterminate them; we have already caused a great number of them to die by our

entierement, il faut que vous les acheuiés par vos guerres, & par vos ſurpriſes; quand ils ſeront tout à fait détruits, nous irons demeurer auec vous en voſtre païs. Nos confederés nous aians donné aduis de tout cecy, nous vous ſommes venus dreſſer des embuſches, nous auons reconnu Echon, nous l'auons viſité pendant la nuict, il nous a fait des preſens, nous l'auons laiſſé paſſer, il nous a auerty des canots qui le ſuiuoient; & voila comment vous eſtes tombés entre nos mains, diſoient les Hiroquois à ce priſonnier, au rapport de ces calomniateurs, qui controuuoient ces impoſtures, pour nous perdre. Sainct Paul a bien raiſon de dire, que, *Si in hac vita tantùm in Chriſto ſperantes* [180] *ſumus, miſerabiliores ſumus omnibus hominibus*: Si nous n'attendons rien en l'autre vie, nous ſommes plus miſerables que le reſte des hommes: Car ceux pour qui nous donnons nos vies dans des trauaux immenſes, nous procurent la mort par des voyes les plus iniques du monde.

Auant que de conclure ce chapitre il faut que ie remarque vn traict de generoſité de nos Chreſtiens de Sainct Ioſeph, pendant le ſejour qu'ils ont fait aux Trois Riuieres; leur Capitaine aiant dit en pleine aſſemblée, qu'il eſtoit François, puis qu'il auoit embraſſé leur creance: Vn certain Infidele, homme impudent, luy voulut faire vn affront, & à tous ſes gens; ſe promenant à l'entour de ſa cabane, luy cria tout haut: Va-t'en donc, François, va-t'en, à la bonne heure, en ton païs, embarque toy dans les Nauires, puis que tu es François, paſſe la mer, & t'en va en ta patrie, il y a trop long-temps que tu nous fais icy mourir. Ce Capitaine me vint trouuer tout ſur l'heure, ſans rien repartir: Mon cœur veut eſtre meſchant,

prayers, as by powerful charms; but we have not been able to destroy them entirely. You must give the finishing stroke to them, by your wars and by your sudden attacks; when they shall be wholly destroyed, we will dwell with you in your country." When our confederates had informed us of all this, we came to lie in ambush for you. We recognized Echon, and visited him at night; he made us presents, and we let him go away. He apprised us of the canoes which were following him, and thus you have fallen into our hands,' " said the Hiroquois to this prisoner, according to the report of the calumniators who contrived these impostures in order to ruin us. Saint Paul was quite right in saying that, *Si in hac vita tantùm in Christo sperantes* [180] *sumus, miserabiliores sumus omnibus hominibus.* If we expect nothing in the other life, we are more miserable than the rest of men; for those to whom we give our lives in these immense labors, procure our death by the most iniquitous means in the world.

Before concluding this chapter, I must notice an act of magnanimity in our Christians of Saint Joseph, during the sojourn they made at the Three Rivers; their Captain having said in open assembly that he was a Frenchman, since he had embraced their belief, a certain Unbeliever — an impudent man, wishing to affront him and all his people — walked around his cabin, and cried aloud to him: " Go then, thou Frenchman, that is right, go away into thine own country. Embark in the Ships, since thou art a Frenchman; cross the sea, and go to thine own land; thou hast for too long a time caused us to die here." This Captain came to me immediately, without replying a word. " My heart wishes to be wicked," said

diſoit-il, mais ie ne luy obeïray pas; ſi ie n'auois [181] quitté mes anciennes façons de faire, i'abatrois bien l'orgueil de cét impudent; mais puis qu'il ne faut pas eſtre Chreſtien à demy, ie ne luy diray mot, ie ne luy feray aucun mal; ie ſçay bien qu'ils diſent que ie n'ay point d'eſprit d'auoir embraſſé la foy, ils m'accuſent de les faire mourir, pource que ie les ay inuités de ſe faire inſtruire; leurs calomnies m'auroit troublé en autre temps: mais puis que i'ay donné ma parole à Dieu, ie veux faire tout ce qui m'eſt commandé, ie ne leur feray aucun reproche; ce qui me ſeroit bien facile, non ſeulement pource que leur vie n'eſt pas meilleure que la noſtre, mais pource que ie n'ay iamais receu aucun de leurs preſens, quoyque nous leur en aions fait par pluſieurs fois. La grace a d'eſtranges effets; auſſi eſt-il vray, que le Dieu qui la donne, eſt vn Dieu tout-puiſſant.

he, "but I shall not obey it; if I had not [181] given up my old habits, I would certainly lower the pride of that impudent man; but since one must not be a halfway Christian, I will say no word to him, I will do him no harm. I know well that they say I have no sense, because I have embraced the faith; they accuse me of causing their death since I have begged them to be instructed. Their calumnies would have troubled me, formerly; but, as I have given my word to God, I intend to do all that is commanded me. I will not cast at them any reproach, which would be very easy for me to do,—not only because their life is no better than ours, but because I have never received any of their presents, although we have several times made presents to them." Grace has strange effects; it is also true that the God who gives it is an all-powerful God.

[182] CHAPITRE XII.

D'VNE MISSION FAICTE À TADOUSSAC.

ENCOR que les Sauuages de Tadouſſac ſoient quaſi les premiers que nos vaiſſeaux rencontrent, ſi eſt-ce qu'on ne leur a porté les bonnes nouuelles de l'Euangile qu'apres pluſieurs autres, & encor faut-il confeſſer que ce n'eſt pas nous qui les auons attirés; mais nos Neophytes, ou nouueaux Chreſtiens de la Reſidence de Sainct Ioſeph. Comme ils ſe ſont viſités de part & d'autre, & qu'ils ont veu que les principaux Sauuages de cette Reſidence, faiſoient profeſſion publique de la foy, ils s'en ſont mocqués au commencement: mais enfin, le bon exemple & le bon diſcours de leurs Compatriotes, leur ont fait aimer ce qu'ils haïſſoient, & rechercher ce qu'ils abhorroient. L'an paſſé nos Neophytes, comme i'ay remarqué, les allerent inuiter par vn beau preſent, de venir demeurer auec eux à Sainct Ioſeph, [183] pour entendre parler des biens de l'autre vie; Ils reſpondirent par vn autre preſent, qu'ils n'eſtoient point allienés de la foy; mais qu'ils deſiroient qu'on les vint inſtruire en leur païs: En effet, ils delegueront Charles Meiachkaȣat, qui n'eſtoit pas encor baptiſé, pour venir querir vn Pere de noſtre Compagnie, & l'emmenerent à Tadouſſac, où quelques Sauuages des peuples du Sagné, ſe deuoient auſſi trouuer; comme le Pere qu'ils demandoient eſtoit occupé ailleurs, on leur promit qu'on ne manqueroit pas de les ſecourir au Printemps.

[182] CHAPTER XII.

OF A MISSION HELD AT TADOUSSAC.

ALTHOUGH the Savages of Tadoussac are almost the first ones that our vessels meet, yet the good news of the Gospel was carried to them only after it had been taken to many others; and still it must be confessed that it was not we who won them, but our Neophytes, or new Christians of the Residence of Saint Joseph. When they visited one another on both sides, and saw that the chief Savages of this Residence made public profession of the faith, they derided them in the beginning; but, at length, the good example and the good conversation of their Tribesmen made them love that which they had hated, and seek that which they had abhorred. Last year our Neophytes, as I have observed, went to invite them by means of a fine present to come and dwell with them at Saint Joseph, [183] that they might hear of the blessings of the other life. They answered by another present that they were not estranged from the faith, but desired that some one should come and instruct them in their own country. Indeed, they appointed Charles Meiachkawat, who was not yet baptized, to come for a Father of our Society, and conduct him to Tadoussac, where would also be found some Savages of the tribes from the Sagné; as the Father for whom they asked was occupied elsewhere, they were promised that we would not fail to assist them in the Spring.

Le douzieſme de May, le Capitaine de Tadouſſac vint ſommer noſtre Reuerend Pere Superieur de ſa promeſſe, le Pere luy accorda tres-volontiers celuy de noſtre Compagnie qu'il demandoit: ſi toſt que nos Chreſtiens de Sainct Ioſeph eurent connoiſſance de ce voyage, ils vindrent trouuer le Pere, le ſuppliant de parler à Tadouſſac, c'eſt à dire, de faire des preſens pour attirer à Sainct Ioſeph le reliqua de ces pauures peuples. Prie Monſieur noſtre Capitaine, luy diſoient-ils, qu'il parle auſſi, peut-eſtre qu'ils reſpecteront [184] ſa parole, s'ils viennent demeurer auec nous, nous parlerons de noſtre coſté, c'eſt à dire, nous leur ferons des preſens pour applanir la terre, ſur laquelle ils placeront leurs cabanes, ou leurs maiſons. Monſieur le Gouuerneur voiant que ce deſſein tendoit à la gloire de noſtre Seigneur, fit ſon preſent auec lequel nous ioigniſmes le noſtre, pour les offrir ſelon l'inſtruction que nos Neophytes nous auoient donnée; car ils nous informerent par le menu, comme il falloit parler. Cela fait, le Pere monte dans vne barque, qui deſcendoit à Tadouſſac, les vents contraires le retarderent aſſés long temps en chemin, mais écoutons-le parler de ſon voyage.

Le Mercredy veille du tres-Sainct Sacrement, vn canot de Sauuages nous vint aborder, comme ie vy que les vents, qui ſembloient vouloir faire quelque tréue auec nous, recommençoient leur guerre, ie m'embarquay auec eux, promettant à nos François, que ie leur viendrois dire la ſaincte Meſſe le iour ſuiuant, ſi le temps le permettoit; les Sauuages m'emmenerent en vn lieu où il n'y auoit ny terre ny [185] bois; c'eſtoit ſur des roches, où ils auroient paſſé la nuict ſans autre couuerture que le ciel, ſi ie ne me fuſſe

On the twelfth of May, the Captain of Tadoussac came to our Reverend Father Superior to claim the fulfillment of his promise; the Father most willingly granted him the one of our Society for whom he asked. As soon as our Saint Joseph Christians were aware of this voyage, they came to the Father imploring him to speak to Tadoussac,—that is to say, to make presents in order to draw to Saint Joseph the remains of these poor tribes. "Beg Monsieur our Captain," said they to him, "to speak also,—perhaps they will respect [184] his word; if they come to dwell with us, we will speak on our own part,"—that is to say, "we will make them presents,"—"that they may clear up the ground on which they shall place their cabins or their houses." Monsieur the Governor, seeing that this plan tended to the glory of our Lord, made his present, with which we joined our own, that we might offer them according to the instructions given us by our Neophytes, for they informed us minutely how we should speak. This done, the Father entered a bark which was going down to Tadoussac, and contrary winds detained him for some time on the way; but let us hear him speak of his voyage.

"On Wednesday, the eve of the most Holy Sacrament, the Savages came in a canoe to meet us; as I saw that the winds, which had seemed inclined to make a truce with us, were recommencing their war, I set out with them, promising our Frenchmen that I would come to say holy Mass for them on the following day, if the weather permitted. The Savages conducted me to a place where there was neither soil nor [185] tree; it was on the rocks, where they would have passed the night with no other covering

trouué auec eux; ie les excite incontinent à chercher quelque meſchant lieu pour nous cabaner; en ayant fait rencontre, ils jettent leurs écorces ſur cinq ou ſix perches: & bien leur en prit, & à moy auſſi, dit le Pere; car nous fuſmes battus toute la nuict du vent & de la pluïe,

Le lendemain ne pouuant aborder la barque, ie paſſay la grande feſte de noſtre Seigneur dans cette maiſon tres-pauure des biens de la terre, mais richement pourueuë des biens du ciel: La meilleure partie des Sauuages eſtoient Chreſtiens; ie leur parlay de l'honneur qu'on rendoit ce iour là au Fils de Dieu auec pompe & magnificence, dans toute l'Europe: Là-deſſus ie dreſſe vn petit Autel pour dire la ſaincte Meſſe; ils m'aidoient auec tant d'affection que i'en eſtois tout attendry: voyans que le lieu où ie deuois marcher, eſtoit tout humide & fangeux, ils jettent par terre vne robe pour me ſeruir de marchepied. I'eſtendy vne petite nappe de communion au trauers de la cabane, pour ſeparer les [186] fideles d'auec les infideles: Là deſſus ie commence la ſaincte Meſſe, non ſans eſtonnement, que le Dieu des dieux s'abaiſſaſt vne autre fois, dans vn lieu plus chetif que l'eſtable de Bethleem; ces bonnes gens ſe vouloient confeſſer & communier, mais ie les remis au Dimanche ſuiuant; les Sauuages qui n'eſtoient pas baptiſés, garderent vn profond ſilence pendant ce diuin Sacrifice; auſſi ont-ils bonne enuie d'eſtre Chreſtiens.

La tempeſte nous retint deux iours & deux nuicts priſonniers ſous ces écorces, plus ouuertes qu'vne porte cochere: Comme nous ſongions à noſtre depart, le ſieur Marſolet qui commandoit la barque, m'eſcriuit ce peu de mots par vn ieune Sauuage, qui m'ap-

than the sky if I had not been with them. I urged them immediately to seek a place, however poor, where we might erect a cabin; having found one, they spread their sheets of bark on five or six poles, and well it was for them, and for me also," said the Father, "for we were beaten all night by the wind and the rain.

"The next day, not being able to approach the bark, I spent the great feast of our Lord in this house,—very poor in worldly goods, but richly provided with the blessings of heaven. The greater part of the Savages were Christians; I told them of the honor that was paid on that day to the Son of God, with pomp and magnificence, in the whole of Europe. Then I erected a little Altar that I might say holy Mass; they aided me with so much affection that I was greatly moved thereby; on seeing that the place where I should walk was very damp and muddy, they threw a robe upon the ground to serve me for a carpet. I stretched a little altar cloth across the cabin, to separate the [186] faithful from the unbelievers; then I began holy Mass, not without astonishment that the God of gods should stoop once more to a place more wretched than the stable of Bethlehem. These good people wished to confess and receive communion, but I put them off until the following Sunday. The Savages who had not been baptized maintained a profound silence during this divine Sacrifice, and they also had a great desire to be Christians.

"The tempest detained us two days and two nights, prisoners under this bark shelter, which was more open than a courtyard. As we were thinking of our departure, the sieur Marsolet,[2] who com-

porta la lettre; le Sauuage ſurnommé Boyer, eſt arriué en noſtre barque, il dit, qu'il vous eſt venu querir tout exprés, pour vous mener à Tadouſſac; il vous attend icy, faites luy, s'il vous plaiſt, vn petit mot de reſponſe; i'ay donné au preſent porteur vn peu de pain & de pruneaux, ſçachant bien que vous en auiés beſoin.

Aiant receu ce petit mot, ie vais trouuer [187] la barque, le Sauuage qui eſtoit venu au deuant de moy, me preſſe d'entrer à Tadouſſac, diſant, que tous ceux qui eſtoient là, ſouhaitoient ardemment d'eſtre inſtruits: Ie m'y tranſporte dans les canots qui me vindrent querir; eſtant arriué, ils me témoignerent toute ſorte de bonne volonté, ils m'accueillirent tous auec beaucoup de bienueillance; ie viſite les malades, ie trouue vne femme en danger, ie l'inſtruy, ie la baptiſe, & Dieu l'enleue au ciel: *Cuius vult, miſeretur*, Dieu choiſit ceux qui luy plaiſt; cette pauure femme attendoit ce paſſeport pour entrer en Paradis.

Si toſt que ie fus arriué, pourſuit le Pere, les Sauuages me baſtirent vne maiſon à leur mode, elle fut bien-toſt dreſſée, les ieunes hommes vont chercher des écorces, les filles & les femmes, des branches de ſapin pour la tapiſſer d'vn beau verd, les hommes plus âgés, en font la charpente, qui conſiſte en quelques perches qu'ils arrondirent en berceau; on iette là-deſſus des écorces de freſne ou de pruſſe; & voila vne Egliſe & vne maiſon bien-toſt baſtie: Au commencement ie ſongeois, [188] où on coupperoit les écorces pour faire des feneſtres: mais la maiſon eſtant faite, ie reconnu qu'il ne falloit point prendre cette peine; car il y auoit aſſés de iour & de lumiere ſans feneſtres, ie dreſſe là dedans vn Autel, ie fay ma petite retraite tout auprés, & ie me trouue plus

manded the bark, wrote me these few words, and a young Savage brought me the letter: 'The Savage surnamed Boyer has come to our bark; he says he has come expressly for you, to take you to Tadoussac. He awaits you here; send him, if you please, a word of reply. I have given to the bearer of this a little bread and some prunes, knowing well that you have need of them.'

"When I received these few words, I went to [187] the bark; the Savage who had come to meet me urged my going to Tadoussac, saying that all who were there ardently desired to be instructed; I went there in the canoe which came for me. When I arrived, they manifested to me every sort of good will; they all received me with great friendliness. I visited the sick; I found a woman dangerously ill; I instructed and baptized her, and God took her to heaven. *Cujus vult, miseretur*, God chooses whomsoever he pleases. This poor woman was waiting for this passport that she might enter Paradise.

"As soon as I had arrived," continued the Father, "the Savages built me a house after their fashion. It was soon set up; the young men went to search for bark, the girls and the women for branches of fir, to line it with a beautiful green; the older men did the carpentry, which consisted of some poles that they bent to form a bower, and spread thereon the bark of ash or of spruce; and lo! a Church and a house were quickly built. In the beginning, I wondered [188] where they would cut the bark, so as to make windows; but, when the house was finished, I saw that it was not necessary to take that trouble, for there was enough air and light without windows. I erected within an Altar; I made my little retreat

content, & auſſi bien logé, que dans vn Louure; la porte ſeule me mettoit en peine, car ie deſirois la pouuoir fermer quand ie ſortirois, les Sauuages qui ne ſe ſeruent que d'vne ecorce, ou d'vne peau pour fermer leurs cabanes, ne me ſembloient pas aſſés bons charpẽtiers pour fermer, mon palais; Mais Charles Meiachkaßat, me monſtra que ſi; il s'en va chercher deux bouts de planche, les cloüe par enſemble, fait vne petite porte: i'auois auec moy vn cadenat pendu à vn petit ſac, il trouue l'inuention de s'en ſeruir pour fermer ma maiſon à clef: me voila donc logé comme vn petit Prince dans vn Palais, baſty en trois heures: comme ie craignois l'importunité des enfans, le Capitaine fait vn grand cry par les cabanes, & recommande à la ieuneſſe de ne point entrer en ma demeure, que par ma permiſſion: Ieuneſſe, diſoit-il, & [189] vous enfans, reſpectés noſtre Pere, allés le viſiter: mais quand il priera, ou qu'il ſera empeſché, retirés vous ſans bruit, portés luy du poiſſon, quand vous en prendrés; les enfans me ſuiuoient par tout, & m'appelloient leur Pere; ils m'apportoient de leur peſche, & ie leur donnois vn peu de galette; en vn mot, i'eſtois en paix quand ie voulois, dans ma maiſon d'écorce; car ie pris la liberté dés le premier commencement, de renuoyer tous ceux que ie voudrois, quand i'auois quelque empeſchement: encor que ce ſoit choſe inoüie, qu'vn Sauuage refuſe la porte de ſa cabane à vn autre Sauuage, perſonne neantmoins ne ſe formaliſoit de la façon d'agir du Pere: Il faut dés voſtre premiere entrée donner le ply que vous deſirés à ces bonnes gens, capables de raiſon, & ils ne s'eſtonnent pas que nous ayons des façons de faire differentes des leurs.

hard by, and I was more content than in a Louvre, and as well lodged. The door alone troubled me, for I desired the means of fastening it when I went out; the Savages, who use only a piece of bark or a skin to close their cabins, did not seem to me sufficiently good carpenters to make my palace secure; but Charles Meiachkawat showed me that they were. He went in search of two pieces of board, nailed them together, and made a little door; I had with me a padlock dangling from a small bag, and he discovered a way of using it to lock up my house. Here I am, then, lodged like a young Prince, in a Palace built in three hours. As I apprehended annoyance from the children, the Captain made a great shout among the cabins and charged the young people not to enter my dwelling except with my permission: 'O youth!' said he, 'and [189] you, O children! respect our Father. Go and visit him; but when he is praying, or is engaged, retire without noise; carry him fish, when you catch them.' The children followed me everywhere, and called me their Father; they brought me their fish, and I gave them a little biscuit; in a word, I was at peace in my house of bark, when I chose to be, for I took the liberty from the very beginning of sending away all whom I would, when I was occupied." Although it is an unheard-of thing for a Savage to refuse the door of his cabin to another Savage, nevertheless, no one took offense at the Father's manner of dealing with them. It is necessary from the very beginning to give the bent you desire to these simple people; they are reasonable, and are not surprised that our ways are different from theirs.

"Some time after my arrival, I made for the Sav-

Quelque temps apres mon arriuée ie fis feſtin auec les Sauuages d'vn bled d'Inde, qu'ils aimẽt beaucoup, ie l'auois fait apporter exprés dans la barque pour ce ſujet, ie voulu parler pendãt ce feſtin, mais les Sauuages [90 i.e., 190] ayans éuenté mon deſſein, me remirent en vn autre temps; ſur le ſoir le ſieur Marſolet & moy, voulans produire les preſens de Monſieur le Gouuerneur & les noſtres, le Capitaine nous courut au deuant, & me parla en ces termes. Mon Pere, il n'eſt pas beſoin de nous faire des preſens pour nous inuiter à croire en Dieu, nous y ſommes deſia tous reſolus: le Ciel eſt vne aſſés grande recompenſe, nous ne deſirons point d'eſtre orgueilleux, ny nous vanter d'eſtre honorés de vos preſens, pour toute parole ſuffit, que vous nous enſeigniés le chemin du ciel: Sans entrer en d'autres diſcours, tous ceux que vous voiés icy ſont dans la reſolution de prier, mais non pas de quitter leur païs pour monter là haut; il apporta pluſieurs raiſons, pour faire voir qu'il leur eſtoit important, de ne ſe point retirer de Tadouſſac: En effet, ſon diſcours eſtoit bon, mais fondé ſur les conſiderations humaines & temporelles: Voila donc nos preſens arreſtés, Charles Meïachkaŭat, qui s'eſt retiré, comme i'ay deſia dit, de Tadouſſac, pour viure en enfant de Dieu, à Sainct Ioſeph, leur parla pluſieurs fois tres-fortement, [191] mais pardeſſus leur portée; car les hommes ne ſe deprennent pas ſi toſt des intereſts de la terre, quoy qu'elle ne ſoit qu'vn point, à comparaiſon du ciel. Ah! ie voy bien, fit ce bon-homme, que le Diable vous arreſte icy, il vous donne des penſées, que vous ſerés pauures, ſi vous quittés voſtre païs, il vous fait apprehender que les richeſſes de la terre ſont de grande

ages a feast of Indian corn, which they like exceedingly; I had had it brought in the bark expressly for this purpose. I meant to speak during this feast, but the Savages [90 i.e., 190] having discovered my intention, put me off until another time. Toward evening, when the sieur Marsolet and I wished to exhibit the presents of Monsieur the Governor and our own, the Captain ran to meet us, and spoke to me in these terms: 'My Father, there is no need of making us presents to invite us to believe in God; we have all before this resolved to do so. Heaven is a sufficiently great recompense; we do not wish to be proud, nor to boast of being honored by your presents; let it suffice for all speech that you teach us the way to heaven. Without entering upon further discussion, all those whom you see here have resolved to pray, but not to leave their country to ascend the river.' He brought forward many reasons to show that it was important to them, not to withdraw from Tadoussac. In fact, his remarks were good, but based upon human and temporal considerations. Thus, then, we were checked in making our presents. Charles Meiachkawat who had retired, as I have already said, from Tadoussac, that he might live as a child of God at Saint Joseph, spoke to them several times, very earnestly, [191] but above their comprehension, for men do not promptly lay aside the interests of the world, although that be but a point in comparison with heaven. 'Ah! I see well,' said this good man, 'that the Devil detains you here; he gives you notions that you will be poor if you abandon your country,—he makes you imagine that the riches of the earth are of great importance; and how will all that help you at the

importance; & que vous ſeruira tout cela à l'heure de la mort? il voit bien qu'il ne ſçauroit vous rauir la volonté que vous aués de croire en Dieu; il vous jettera dans l'impoſſibilité de l'executer, vous attachant en vn lieu, où vous ne pouués eſtre inſtruits: Si toſt que vous ne verrés plus le Pere, vous ne penſerés plus à Dieu; qui vous conſeillera dans vos difficultés? qui vous empeſchera de retomber dans vos chants ſuperſtitieux, & dans vos feſtins? Si quelqu'vn a vn tambour, qui prendra la hardieſſe de luy oſter? Nous les auons tous jettés, dirés-vous? comme ſi vous n'en pouuiés pas refaire d'autres: Moy meſme, encor que ie croye de tout mon cœur, il me ſemble que quand ie ſuis long-temps abſent des [192] Peres, que mes vieilles idées veulent retourner; voila pourquoy, quand ie deurois eſtre le plus pauure du monde, ie ne les quitteray iamais. Ce bon Neophyte ne ceſſoit matin & ſoir, & la nuict meſme, de preſſer ſes Compatriotes, de venir demeurer auprés de ceux qui enſeignent le chemin de ſalut. Les Sauuages preſſés de ces raiſons, ne concluoient pas qu'il falluſt monter à Kebec, mais qu'il eſtoit à propos que nous deſcendiſſions à Tadouſſac, pour y dreſſer vne Maiſon, afin de les inſtruire: Les Nations voiſines y viendront demeurer, diſoient ils, elles embraſſeront la foy ſans contredit: Mais ce païs eſt ſi miſerable, qu'à peine y trouue-t'on de la terre pour leurs ſepulcres, ce ne ſont que rochers, ſteriles & affreux, ſi neantmoins Monſieur le general, & la flotte de Meſſieurs de la Nouuelle France, qui paſſe tous les ans quelque mois à Tadouſſac, y faiſoit baſtir vne maiſon par leur ordre, comme Monſieur du Pleſſis Bochart auoit commencé, cela feroit du bien à tout ſon équipage & aux pau-

hour of death? He well knows that he cannot deprive you of the determination that you have to believe in God; but he will put you under the impossibility of carrying it into effect, by keeping you in a place where you cannot be instructed. As soon as you no longer see the Father, you will no longer think of God; who will counsel you in your difficulties? who will hinder you from falling back into your superstitious chants, and into your feasts? If any one have a drum, who will have the hardihood to take it from him? "We have thrown them all away," you say — as if you could not make others! Although I myself believe with all my heart, yet it seems, when I am a long time absent from the [192] Fathers, that my old ideas are inclined to return; this is why, even should I become the poorest creature in the world, I would never leave them.' This good Neophyte did not cease morning and evening, and even at night, to urge his Tribesmen to come and dwell with those who teach the way of salvation. The Savages, when urged by these reasons, concluded, not that it was necessary to ascend to Kebec, but that it was expedient for us to descend to Tadoussac, and set up a House there, that we might instruct them. 'The neighboring Tribes will come and dwell there,' they said, 'they will unquestionably embrace the faith.'" But the country is so wretched, that soil is scarcely found therein for their graves; there are only barren and frightful rocks. If, nevertheless, Monsieur the general, and the fleet of the Gentlemen of New France, which passes some months of every year at Tadoussac, should cause a house to be built there by their order, like the one Monsieur du Plessis Bochart[3] had com-

ures Sauuages; car quelques Peres de noſtre Compagnie ſe pourroient retirer là, [193] depuis le Printemps iuſques au depart des vaiſſeaux, pour ſecourir les François & les Sauuages dans leurs beſoins ſpirituels; d'y demeurer pendant l'hyuer, c'eſt choſe que ie ne conſeillerois à aucun François; car les Sauuages s'en éloignent pendant ce temps-là, abandonnans leur rochers au froid, & à la neige, & aux glaces, dont on voioit encor quelques reliquats, cette année bien auant dans le mois de Iuin. Au reſte, ie ne doute nullement, que ſi la fureur des Hiroquois peut eſtre arreſtée, que tous les Sauuages de Tadouſſac, du Sagné, & de pluſieurs autres petites Nations, ne montent plus haut, ſi on continuë de les ſecourir; mais voions toutes les remarques du Pere.

Pendant le ſeiour que i'ay fait là, ces bonnes gens, dit-il, m'appelloient ordinairement à leurs conſeils, ils me communiquoient leurs petites affaires, ils m'inuitoient à leurs feſtins, me traitant comme leur pere: Ils firent vn feſtin ſur les foſſes de leurs morts, incontinent apres mon arriuée, auquel ils emploierent huict orignaux & dix caſtors; le Capitaine haranguant, dit, que les ames des defuncts [194] prenoient grand plaiſir à l'odeur de ces bonnes viandes, ie voulus parler pour refuter cét erreur; mais ils me dirent, ne te mets pas en peine, ce n'eſt pas cela qui nous empeſchera de croire, nous allons bien-toſt jetter à bas nos vieilles façons de faire.

Voicy comme i'emploiois le temps auec eux, dés le petit iour, qui eſtoit enuiron trois ou quatre heures du matin, ie m'en allois faire prier Dieu par les cabanes; puis ie diſois la ſaincte Meſſe, où tous les Chreſtiens qui eſtoient deſcendus à Tadouſſac, pour aller en

menced, that would be a benefit to all their crews, and to the poor Savages; for some Fathers of our Society could withdraw there [193] in the Spring and remain until the departure of the vessels, so that they might aid the Frenchmen and the Savages in their spiritual needs. To dwell there during the winter is a thing I should never advise any Frenchman to do; for the Savages go away at that time, abandoning their rocks to the cold and the snow and the ice, of which some remains are still seen this year very late in the month of June. Moreover, I do not doubt in the least that, if the fury of the Hiroquois can be checked, all the Savages of Tadoussac, and of the Sagné, and of many other small Tribes, will go farther up the river, if we continue to aid them. But let us hear all the observations of the Father.

"During the stay I made there, these good people," said he, "invited me ordinarily to their councils; they imparted to me their little affairs; they asked me to their feasts, treating me as their father. They made a feast over the graves of their dead, immediately after my arrival, at which they served eight moose and ten beavers; the Captain, haranguing, said that the souls of the deceased [194] took great pleasure in the odor of these good viands. I wished to speak, in order to refute this error, but they said to me: 'Do not be troubled; this will not hinder our believing, and we are going soon to throw aside all of our old customs.'

"See how I employed my time among them. At daybreak, which was about three or four o'clock in the morning, I went and offered up prayers to God in their cabins; then I said holy Mass, at which all

traicte, aſſiſtoient tous les iours, ſe confeſſans & communians aſſés ſouuent. La Meſſe eſtans dite, ie me retirois à l'écart, hors le bruit des cabanes, pour vacquer vn petit à moy meſme, i'allois en ſuitte viſiter les malades, puis i'aſſemblois les enfans pour leur faire le Catechiſme, le Soleil ne regloit ny mon leuer, ny mon coucher, ny l'heure de mes repas: mais la ſeule commodité qui n'eſtoit guere auantageuſe ny fauorable au corps.

Ie donnois vn temps apres le diſner, tantoſt aux hommes, & puis aux femmes [195] qui s'aſſembloient pour eſtre inſtruites, & ſur le ſoir, apres m'eſtre retiré quelque temps, ie faiſois faire les prieres auec vne inſtruction publique, où les enfans rendoient compte deuant leurs peres & meres, de ce qu'ils auoient apris au Catechiſme, cela les encourageoit, & conſoloit infiniment leurs parens.

I'en ay veu de ſi ardens à ſe faire inſtruire, qu'ils ont paſſé les nuicts auprés de nos Chreſtiens, ſe faiſans dire & redire vne meſme choſe, pour la mettre dans leur memoire. I'interrogeois les plus âgés publiquement comme des enfans, & tous me rendoient compte de ce que ie leur auois enſeigné: En vn mot, ſi cette Miſſion eſt penible, elle eſt aſſaiſonnée de beaucoup de conſolation.

Ie leur diſois certain iour, que quelques François m'auoient dit à mon depart de Kebec, que ie ferois d'eux tout ce que ie voudrois deuant la venuë des Vaiſſeaux; mais qu'à l'abord des Nauires, on ne les pourroit plus retenir, qu'ils ſeroiẽt yures depuis le matin iuſques au ſoir: L'vn d'eux prenant la parole, me dit auec bonne grace; Mon Pere, fay gageure auec [196] ceux qui t'ont dit cela, & nous te ferons

the Christians who had come down to Tadoussac, in order to trade, were present every day,—not unfrequently making confession and receiving communion. Mass having been said, I withdrew apart, beyond the noise of the cabins, in order to have a little time for myself; afterward I visited the sick, then I brought the children together, to teach them the Catechism. The Sun did not regulate my rising up, or my lying down, or the hour of my repasts, but convenience alone, which was hardly advantageous or favorable to my body.

"I gave some time after dinner,—now to the men, and then to the women, [195] who assembled that they might be instructed; and toward evening, after having retired by myself for some time, I had prayers offered, with a public instruction, when the children gave an account before their fathers and mothers of what they had learned in the Catechism; this encouraged them, and infinitely gratified their parents.

"I have seen some of them so eager to be instructed that they have spent whole nights with our Christians waiting to be told and retold a single thing, that it might be fixed in their memories. I questioned publicly the most aged, as I did the children, and all gave me an account of what I had taught them. In a word, if this Mission is arduous, it is enriched with much consolation.

"On a certain day, I told them that some Frenchmen had said to me, on my leaving Kebec, that I could do with them anything I would, before the arrival of the Vessels; but that on the landing of the Ships they could no longer be restrained,—that they would be intoxicated from morning until night. One of them, beginning to speak, said to me good-

gagner; car aſſurement nous ne nous enyurerons point, demeure auec nous iuſques à la flotte, & nous t'apporterons toutes les boiſſons que nous aurons, tu en ſeras l'Echanſon & le diſtributeur, tu nous en verſeras de tes mains, & nous ne paſſerons point la meſure que tu nous donneras.

Ie vy aborder icy quelques ieunes gens du Sagné, qui n'auoient iamais veu de François; ils furent bien eſtonnés de m'entendre parler leur Langue: Ils demandoient de quel païs i'eſtois; on leur dit, que i'eſtois de Kebec, & de leurs parens; mais ils n'en pouuoient rien croire: car nos barbes mettent vne difference quaſi eſſentielle, pour ainſi dire, entre vn European & vn Sauuage: I'ay communiqué auec quelques familles, venuës des Terres, ce ſont gens ſimples, & tres-capables de receuoir le bon grain, & la riche ſemence de l'Euangile.

Eſtant certain iour en vne aſſemblée, où les Sauuages traitoient d'enuoyer la ieuneſſe en marchandiſe vers ces Nations plus éloignées; ie me preſentay pour les accompagner, afin de parler de Dieu à [197] ces pauures peuples: cela les mit vn peu en peine, car ils ne veulent pas que les François ayent connoiſſance de leur commerce, ny de ce qu'ils donnent à ces autres Sauuages pour leurs pelteries; & cela ſe garde ſi bien que perſonne ne le ſçauroit découurir: Ils me faiſoient les chemins horribles & épouuantables, comme ils le ſont en effet; mais ils en augmentoient l'horreur pour m'étonner, & pour me diuertir de mon deſſein. Aiant reconnu leur crainte, ie me mets à diſcourir des malheurs, & des biens eternels; les voiant touchés, ie leur demanday, s'ils ſeroient bien aiſes que ces pauures peuples de leur

naturedly: 'My Father, make a wager with [196] those who told thee that, and we will see that thou dost win, for assuredly we will not be intoxicated. Remain with us until the fleet comes, and we will bring thee all the liquors that we have,—thou shalt be the Cupbearer and the distributer of them; thou shalt pour them out for us with thine own hand, and we will not exceed the measure that thou shalt give us.'

"I saw some young men of the Sagné here, who had never seen any Frenchmen; they were much astonished to hear me speak their own Language. They asked from what place I was; they were told that I was from Kebec, and was one of their relatives; but they could not believe it at all, for our beards put a difference, almost essential, so to speak, between a European and a Savage. I have had intercourse with some families from the Interior; they are simple people, and very capable of receiving the good grain and rich seed of the Gospel.

"Being present, on a certain day, at a meeting where the Savages discussed sending their young men with merchandise to these more distant Tribes, I offered to accompany them, that I might speak of God to [197] those poor people; this somewhat troubled them, for they are unwilling that Frenchmen should have a knowledge of their trade, and of what they give to other Savages for their furs, and this they keep so secret that no one is able to discover it. They described to me the horrible and frightful roads, as they are, indeed; but they magnified the horror of them so as to astound me and divert me from my plan. Having perceived their apprehension, I began to discourse upon eternal woes

connoiſſance, tombaſſent dans ces feux: Ils reſpondent, que non. Il les faut donc inſtruire, reparty-je, Qui le fera ſi vous me fermés la porte? Il eſt vray, dit l'vn des principaux, il faut qu'il ſoit permis au Pere d'aller par tout, il n'eſt point chargé ny de couſteaux, ny de haches, ny d'autres marchandiſes, c'eſt noſtre Pere, il nous aime, ie ſuis d'auis qu'il aille où il voudra. Tous les autres s'y eſtans accordés: vn Capitaine s'écria: Va où tu voudras, mon Pere, la porte t'eſt ouuerte [198] dans toutes les Nations dont nous auons connoiſſance, nous t'y porterons dans nos canots; mais demeure auec nous pour ce Printemps: car eſtant venu pour nous inſtruire, il ne faut pas nous quitter que nous ne ſçachions les prieres, tu pourras aller viſiter ces bonnes gens vne autre année. Les voiant dans cette apprehenſion ie leur dis, qu'ils ſçauoient bien mon deſſein: Il eſt vray, fit l'vn des principaux, le Pere ne vient pas icy pour nos pelteries, il n'a aucune marchandiſe entre les mains, il nous aime, c'eſt noſtre Pere, il faut que la porte luy ſoit ouuerte par toutes les Nations dont nous auons connoiſſance; Tous les autres furent de meſme auis; mais ils me prierent neantmoins de reſter là: Ceux qui n'eſtoient pas baptiſés, me demanderent des Chreſtiens pour les embarquer & pour parler de ma part à ces peuples. Ie mis des preſens entre les mains de deux Chreſtiens pour inuiter deux Nations à venir preſter l'oreille aux bonnes nouuelles de l'Euangile; Ils me renuoyerent d'autres preſens auec parole, que ſi ie voulois m'arreſter à Tadouſſac, qu'ils y viendroient, l'vn de nos Chreſtiens de [199] Sainct Ioſeph, frere d'vn Capitaine des Sauuages qui ſont dedans les Terres, l'inuitant de venir voir leurs

and blessings; and, seeing them touched, I asked them if they would be content that these poor peoples of their acquaintance should fall into those fires. They answered, 'Certainly not.' 'They must then be instructed,' I replied; 'who will do it, if you shut the door to me?' 'It is true,' said one of the chiefs; 'the Father must be permitted to go anywhere; he is not laden with knives, or hatchets, or any goods,—he is our Father, and he loves us; I am of opinion that he should go wherever he will.' All the others having agreed to this, a Captain exclaimed: 'Go whither thou wilt, my Father; the door is open to thee, [198] to all the Tribes with which we have acquaintance. We will take thee there in our canoes; but remain with us for this Spring, because, having come to instruct us, thou oughtst not to leave us until we have learned the prayers; thou canst go and visit these good people another year.' When I saw them thus afraid, I told them that they were well aware of my purpose. 'It is true,' said one of the chiefs; 'the Father does not come here for our furs; he has no merchandise in his hands. He loves us, he is our Father; the door to all the Tribes with which we have acquaintance must be opened for him.' All the others were of the same opinion, but they, nevertheless, besought me to remain there. Those who had not been baptized asked me for Christians who might embark with them, and speak in my place to these peoples. I put some presents into the hands of two Christians in order that they might invite two Tribes to come and lend ear to the good news of the Gospel. They sent back to me other presents, with a message that, if I would stay at Tadoussac, they would come there. One of our Christians of [199]

champs, & leurs bleds, pour l'inciter à cultiuer la terre; celuy-cy reſpondit: Trauaillés courageuſement, priés les François de vous aider fortement à defricher la terre, ſi toſt que vous aurés des bleds, pour nous pouuoir ſecourir, nous irons tous vous voir, & demeurer auprés de vous; mais nous craignons les Hiroquois.

Quelque temps apres Charles Meiachkaȣat alla de luy meſme, inuiter vne autre Nation, de croire en Dieu, il trouua ces gens ſi bien diſpoſés, qu'il s'en eſtonna; voicy comme il entra en diſcours auec eux: comme ils auoient deſia ouy parler de noſtre creance, par le bruit qui en court par tout ces grands bois; ils luy demanderent s'il en auoit quelque connoiſſance: Ouy dea, fit-il, moy meſme ie ſuis baptiſé, & ie croy en celuy qui a fait le ciel & la terre; Inſtruy donc, dirent-ils, ce pauure malade, que tu as viſité, & qui s'en va mourant, il l'aborde, luy parle du pouuoir de Dieu ſur tous les hommes, du recours qu'il deuoit auoir en luy, le fait prier, [200] & demãder ſecours à ſa bonté; Le malade apres cette priere, ſe trouue à demy guery, il ſe leue, il marche, auec l'eſtonnement de ſes Compatriotes, Charles les voyant attentifs, leur parle de la creation du mõde, de l'Incarnation du Verbe; en vn mot, leur enſeigne ce qu'il a appris; & nous eſtans las de parler, il ſe retiroit ſeul, recitoit ſon chapellet, & s'entretenoit en quelque ſaincte penſée, ſe pourmenant à l'écart; ſans auoir égard ſi ſes gens s'en eſtonnoient, ou non, imitant ce qu'il auoit veu faire au Pere, qui inſtruiſoit les Sauuages de Tadouſſac. Si toſt qu'il rentroit dans la cabane du malade, tous les autres Sauuages accouroient, ils ſe mettoient en rond à l'entour de luy, dans vn profond

Saint Joseph, brother to a Captain of the Savages who are in the Interior, inviting him to come and see their fields and their grain, so that he might incite him to cultivate the land, the latter responded: 'Work courageously; beg the French to aid you energetically in clearing the land; as soon as you shall have grain, so that you can assist us, we will all go to see you and remain with you; but we fear the Hiroquois.'"

Some time after this, Charles Meiachkawat went, on his own account, to invite another Tribe to believe in God; he found these people so well disposed that he was surprised. This is the way in which he entered upon the subject with them: as they had already heard of our faith, by the report of it which had spread throughout these great forests, they asked him if he had any knowledge of it: "Yes, indeed," said he; "I myself have been baptized, and I believe in him who made heaven and earth." "Then," said they, "instruct this poor sick man whom thou hast visited, and who is dying." He approached him, spoke to him of the power of God over all men, and of the recourse he should have to him, and caused him to pray [200] and to ask aid of God's goodness. The sick man after this prayer was half cured; he arose and walked, to the astonishment of his Tribesmen. Charles, seeing them attentive, told them of the creation of the world, of the Incarnation of the Word,—in short, he taught them what he had learned from us. Being weary of speaking, he went away alone, recited his rosary, and communed with himself in holy thoughts,—walking apart, regardless whether his people were astonished at it or not, imitating what he had seen done by the Father who instructed the Savages at

ſilence, & luy les inſtruiſoit ſelon ſa portée, ne ſçachant plus que dire, il ſe mit à crier ſi fort contre leurs ſuperſtitions, contre leurs feſtins à tout manger, monſtrant la brutalité de leurs mœurs, & beniſſant Dieu, d'auoir quitté ſon ancienne barbarie, il dit tant de choſe contre l'inutilité, & la folie de leurs tambours que tous ceux qui en auoient, les allerent tout ſoudainement querir, & les mirent en mille [201] pieces en ſa preſence, cela l'eſtonna, & le conſola fort: quand il fut de retour, il ne ſçauoit ſe comprendre: Nikanis, me faiſoit-il, ie les ay penſé amener icy auec moy; s'il euſſent eu dequoy acheter des viures pour paſſer l'hiuer, ils m'auroient ſuiuy, tous ceux que i'ay veus ſont dans la reſolution de ſe faire inſtruire, & de quitter leurs anciennes couſtumes, pour embraſſer les noſtres. Enfin, ie ne doute point que toutes ces pauures petites Nations qui ſont dans les bois, où nos Chreſtiens frequentent, ne ſe viennent ranger au bercail de l'Egliſe, ſi on les peut ſecourir.

Pour concluſion, le Pere arriua à Tadouſſac le ſecond iour de Iuin, & en fut rappellé le vingt-neuf, il baptiſa quatorze ou quinze Sauuages, notamment des enfans & des perſonnes âgées; il en auroit baptiſé bien dauantage, ſi ces pauures gens euſſent eſté en vn lieu, où ils pourroient eſtre conſerués en la foy, tout cela arriuera en ſon temps: Le Dieu qui les a touchés, & qui les appelle, leur ouurira la porte, & leur donnera le moyen d'executer ſes ſainctes volontés. Ainſi ſoit-il.

Tadoussac. As soon as he reëntered the cabin of the sick man, all the other Savages ran toward him; they placed themselves around him in a circle, in profound silence, and he instructed them according to his ability. No longer knowing what to say, he began so strongly to denounce their superstitions and their eat-all feasts,—showing the brutality of their manners, and blessing God that he had forsaken his old barbarism,—and said so many things against the uselessness and the folly of their drums, that all those who had these went immediately for them, and broke them into a thousand [201] pieces in his presence; this astonished him and greatly consoled him. When he came back, he did not know how to contain himself. "Nikanis," said he to me, "I did think of bringing them here with me; if they had had anything with which to buy provisions to suffice for the winter, they would have followed me. All those whom I saw are resolved to be instructed, and to abandon their old customs in order to embrace ours." Indeed, I do not doubt that all those poor little Tribes that are in the woods to which our Christians resort, will come and place themselves within the fold of the Church, if they can be assisted.

To conclude, the Father arrived at Tadoussac on the second day of June, and was recalled thence on the twenty-ninth. He baptized fourteen or fifteen Savages, principally children and aged persons; he would have baptized many more, if these poor people had been in a place where they could have been kept in the faith; all that will come in its own time. God, who has touched them and who calls them, will open to them a door and will give them the means of accomplishing his holy will. Amen.

[202] CHAPITRE XIII.

DES BONNES ESPERANCES, & DES OBSTACLES, DE LA CONUERSION DES SAUUAGES.

LA venuë des Vaiſſeaux apporte ordinairement vn meſlange de ioie & de triſteſſe; nous auons receu du contentement à la veuë des hommes de Meſſieurs de Montreal, pource que leur deſſein eſt entierement à la gloire de noſtre Seigneur, s'il reüſſit. Ce contentement a receu du meſlange par le retardement du ſieur de Maiſon-neufue qui commande ces hommes, lequel a relaſché trois fois en France; & enfin eſt arriué ſi tard, qu'il ne ſçauroit monter plus haut que Kebec pour cette année; & Dieu veüille que les Hiroquois ne ferment point les chemins, quand il ſera queſtion de paſſer plus auant. Quiconque a pris vne forte reſolution de trauailler pour Ieſus-Chriſt, doit aimer la Croix de Ieſus-Chriſt. *Non eſt diſcipulus ſuper magiſtrum.* La Croix eſt [203] l'arbre de vie, qui porte les fruicts du Paradis, *& folia ligni ad ſanitatem gentium.* La conuerſion des Sauuages ne ſe fera que par la Croix.

Ce nous eſt encor vne douce conſolation, de voir que les longues fatigues de la mer n'ont point alteré la ſanté des paſſagers qui viennent groſſir noſtre petite Colonie; le Pere Iacques de la Place & noſtre Frere Ambroiſe Broüet ſont arriués en bonne ſanté, Dieu mercy. Vne ieune Damoiſelle, qui n'auoit pas pour deux doubles de vie en France, à ce qu'on dit,

[202] CHAPTER XIII.

OF THE GOOD PROSPECTS FOR THE CONVERSION OF THE SAVAGES, AND OBSTACLES THERETO.

THE arrival of the Vessels ordinarily brings a mingling of joy and sorrow. We took satisfaction in seeing the men of the Gentlemen of Montreal, because their design is wholly for the glory of our Lord, should it succeed. This satisfaction was alloyed by the delay of the sieur de Maisonneufve,[4] who commands these men, and who put into port three times while in France; and, at last, he arrived so late that he was not able to ascend the river above Kebec this year. God grant that the Hiroquois may not shut up the roads, when it shall be a question of going farther forward. Whoever has made a strong resolution to work for Jesus Christ ought to love the Cross of Jesus Christ. *Non est discipulus super magistrum.* The Cross is [203] the tree of life, which bears the fruits of Paradise, *et folia ligni ad sanitatem gentium.* The conversion of the Savages will be made only by the Cross.

It was however a welcome consolation to us to see that the long hardships of the voyage had not impaired the health of the passengers who came to increase our little Colony; Father Jacques de la Place[5] and our Brother Ambroise Brouet arrived in good health, thank God. A young Lady, who had not in France two doubles' worth of life, as they say, lost more than half of it on the Vessel, so much

en a perdu plus de la moitié dans le Vaiſſeau, tant elle a ſouffert; mais elle en a trouué à Kebec plus qu'elle n'en auoit embarqué à la Rochelle; les hommes de trauail arriuent ordinairement icy, le corps & la dent bien ſaine; & ſi leur ame a quelque maladie, elle ne tarde gueres à recouurer vne bonne ſanté. L'air de la Nouuelle France eſt tres-ſain pour l'ame & pour le corps. On nous a dit, qu'il couroit vn bruit dans Paris, qu'on auoit mené en Canada, vn Vaiſſeau tout chargé de filles, dont la vertu n'auoit l'approbation d'aucun Docteur; c'eſt vn faux bruit, i'ay [204] veu tous les Vaiſſeaux, pas vn n'eſtoit chargé de cette marchandiſe. Changeons de propos.

Il n'y auoit pas long-temps que nos Autels auoient porté le deüil de la mort de Monſieur Gand, quand la flotte a paru; cét homme de bien ſecouroit fortement les Sauuages qui ſe retirent à Sainct Ioſeph: Leurs conuerſions luy touchoient les yeux, & gagnoient le cœur. Il eſt mort dans vn ſublime exercice de patience; en vn mot, il eſt mort comme il auoit veſcu, c'eſt à dire, en homme qui cherche Dieu auec verité. A peine auoit-on acheué les derniers deuoirs qui luy eſtoient deubs, qu'il nous a fallu vne autre fois reueſtir de noir nos Chappelles, pour faire le ſeruice de Monſieur le Commandeur de Sillery, Monſieur de Montmagny noſtre Gouuerneur, Monſieur le Cheualier de l'Iſle, & pluſieurs autres, y aſſiſterent; Quelques Sauuages voulurent communier ce iour là, & tous prierent pour ſon ame, n'ignorans pas les grandes obligations qu'ils ont à ce ſainct Homme, qui a jetté les fondemens de l'arreſt de ces pauures peuples errans, en la Reſidence de [205] Sainct Ioſeph. Pleuſt à Dieu, que ceux qui ſuccederont à l'affection

did she suffer; but she has found at Kebec more life than she had when she sailed from la Rochelle. The workmen generally arrive here with very sound bodies and teeth; and if their souls have any sickness, it is not long before they recover good health. The air of New France is very healthy for the soul and for the body. We have been told that it was reported in Paris, that there had sailed to Canada a Vessel laden with girls whose virtue had not the approval of any Doctor; it is a false report,—I have [204] seen all the Vessels, not one was laden with these wares. Let us change the subject.

Our Altars had not been a long time in mourning for the death of Monsieur Gand,[6] when the fleet appeared. This man of wealth actively aided the Savages who retired to Saint Joseph; their conversion moved him to tears, and won his heart. He died in a sublime practice of patience; in a word, he died as he had lived,—that is to say, as a man who seeks God in truth. Hardly had we finished the last services which were his due, when we were again obliged to drape our Chapels in black, that we might perform the service for Monsieur the Commander de Sillery;[7] Monsieur de Montmagny, our Governor, Monsieur the Chevalier de l'Isle, and many others were present thereat. Some Savages wished to receive communion on that day, and all prayed for his soul, knowing the great obligations under which they are to this holy Man, who has laid the foundations for the settlement of these wandering tribes, in the Residence of [205] Saint Joseph. May it please God that those who shall profit by the kind interest of this noble Man may see a slight portion of the great reward that he is enjoying in heaven. His death had

de ce grand Homme, viſſent vn petit brin des grandes recompenſes dont il ioüit dedans les cieux. Sa mort auoit arreſté le ſecours qu'il nous donne: Mais i'apprens que quelques perſonnes de merite n'ont pas voulu que ce grand ouurage ceſſaſt, fortifians nos bras qui s'alloient affoiblir par le decés de ceux qui meritent de porter le nom de vrais Peres des Chreſtiens Sauuages.

Monſieur le Marquis de Gamache defunct, a merité le premier, de porter ce tiltre; car il a ouuert la premiere porte aux grandes Miſſions que nous auons entrepriſes en ces derniers confins du Monde. Son fils s'eſtant donné à noſtre Compagnie, finit ſes iours l'an paſſé, auec la couronne d'vne riche perſeueran[c]e en la vertu; ils voient maintenant tous deux, combien ſainctement & vtilement ces grandes liberalités ſont emploiées, & comme vne belle action faite dans les temps, fructifie pour l'Eternité.

On m'a fait voir vne deuotion, dont ie ne doute nullement que le Sainct Eſprit n'en ſoit l'autheur, la Charité eſt induſtrieuſe; [206] vn homme de merite & de condition, veut prendre le ſoin d'vne famille de Sauuages, il deſtine vne centaine d'eſcus pour luy baſtir vne petite maiſon; il veut qu'on luy eſcriue le nombre des perſonnes qui la compoſent, & comme ils s'appellent: Il demande ce qu'ils auront de beſoin pour s'eſtablir, la premiere année, & quel ordre il faut garder pour la faire ſubſiſter: Cette inuention ne vient point d'Archimede, mais d'vn plus grand eſprit. Voila iuſtement le moien de donner à Ieſus-Chriſt tous les deſcendans de cette famille, *& nati natorum, & qui naſcentur ab illis.* Tous les enfans de leurs enfans, leurs neueux, & leurs arriere-neueux

checked the aid that he gave us; but I learn that some persons of merit are not willing that this great work should cease, and they are strengthening our hands which were being weakened by the decease of those who are worthy to bear the name of true Fathers of the Christian Savages.

Monsieur the Marquis de Gamache,[8] deceased, was the first who deserved to bear this title, for he opened the first door to the great Missions that we have undertaken in these last limits of the World. His son, having consecrated himself to our Society, ended his days last year, with the crown of a rich perseverance in virtue; both of them now see how devoutly and how usefully these great gifts have been employed, and how a noble action performed in time bears fruit for Eternity.

An act of piety has been brought to my notice, of which, I do not at all doubt, the Holy Ghost was the inspirer; Charity is skillful. [206] A man of merit and of position wishes to provide for a family of Savages; he has set apart a hundred écus to build them a small house, he wishes to be told the number of persons who compose this family, and how they are named; he asks what will be needed to establish them for the first year, and what rule must be observed for their support. This thought did not come from Archimedes, but from a higher spirit. This is precisely the way in which to give to Jesus Christ all the descendants of this family, *et nati natorum, et qui nascentur ab illis*. All the children of their children, their nephews, and their latest posterity will believe in God. He who converts a sinner in France, ordinarily converts but one man; he who attracts to the faith the head of a Savage family, attracts to it

croiront en Dieu. Qui conuertit vn pecheur en France, ne conuertit ordinairement qu'vn homme: Qui appelle à la foy vn chef de famille Sauuage, y appelle tous ſes deſcendans; *vſque ad tertiam & quartam generationem, & vltra.* Ie ne ſçaurois croire que Dieu ne verſe toſt ou tard, ſes benedictions ſur la famille de ceux qui procurent l'amplification de la famille de Ieſus Chriſt ſon Fils.

I'vſeray de redites, ſi ie fais mention [207] des grandes prieres, des grandes deuotions, des ieuſnes, & des autres mortifications qui ſe font en beaucoup d'endroits de l'Europe, pour la conuerſion de ces peuples, notãment en quelques Maiſons de Filles ſignalées en vertu. Ie ſcay vn Monaſtere, où depuis pluſieurs années il y a incéſamment iour & nuict, quelque Religieuſe deuant le S. Sacrement, ſollicitant ce Pain de vie, de ſe faire donner à connoiſtre, & de ſe faire gouſter aux pauures Sauuages. Il s'eſt trouué meſme dans la campagne vn Curé ſi zelé pour le ſalut des pauures Sauuages, des Paroiſſiens ſi pleins de bonté, qu'ils ont fait trois proceſſions generales, ſoixante & quinze ieuſnes, cent vingt-quatre diſciplines, dix-huict aumoſnes, & quantité de prieres, pour la conuerſion de ces peuples; cela n'eſt-il pas rauiſſant? Ie prie le grand Berger d'auoir vn ſoin tout particulier de ce bon Paſteur, & de ſon trouppeau. Quand on me dit que les ames les plus ſainctes de la France, preſſent les cieux pour pleuuoir des benedictions ſur ces contrées. Quand nous voions de ieunes filles delicates, renfermées dans leurs maiſons, ſur les riues de [208] noſtre grand fleuue, prendre part aux trauaux de ce nouueau Mõde, auec vne gaieté nompareille: Quand ie conſidere vne Dame,

all his descendants, *usque ad tertiam et quartam generationem, et ultra.* I can only believe that sooner or later God will pour his blessings upon the families of those who procure the extension of the family of Jesus Christ his Son.

I shall make use of repetitions, if I mention [207] the earnest prayers, devotions, fasts, and other self-denials which are made in many places in Europe, for the conversion of these peoples, and especially in the Houses of some Nuns remarkable for piety. I know a Monastery where for several years there has been, continually, day and night, some Nun before the Blessed Sacrament, soliciting this Bread of life to make itself known to the poor Savages, and enjoyed by them. There has been found, even in the country, a Curé so zealous for the salvation of the poor Savages, and Parishioners so full of kindness, that they have made three general processions, and seventy-five fasts; they have taken the discipline a hundred and twenty-four times; they have offered eighteen almsgivings, and a great many prayers,—all for the conversion of these tribes; is not that delightful? I pray the great Shepherd to have a very special care of this good Pastor, and of his flock. When I am told that the most saintly souls of France urge heaven to pour out its blessings upon these countries; when we see delicate young girls, shut up in their houses on the banks of [208] our great river, taking part in the labors of this new World with unparalleled cheerfulness; when I observe a Lady, more than a thousand leagues distant from her own country, giving her means, and her life for these Barbarians, preferring a roof of bark to a ceiling of azure, taking more pleasure in conversing with Sav-

éloignée de plus de mille lieuës de ſon païs, donner ſes biens, & ſa vie, pour ces Barbares, preferer vn toict d'écorce à vn lambris d'azur, prendre plus de plaiſir à conuerſer des Sauuages, qu'à viſiter les plus Grands de la Cour: Quand ie contemple vne ieune Damoiſelle, à qui vn frimas donnoit le rheume en France, trauerſer l'Ocean, pour venir deffier nos grands hiuers: Et cela, pour dire trois bonnes paroles à quelque Sauuage deuant ſa mort, & en voir quelqu'vn de ſes propres yeux, inuoquer le ſainct Nom de Dieu. Quand ie voy des Sauuages deuenus Predicateurs, & des mangeurs de chair humaine, s'approcher de la Table de Ieſus-Chriſt, auec vne modeſtie, & auec des ſentimens de vrais enfans de Dieu; ie ne puis quaſi douter, que Dieu qui a commencé le grand ouurage de la conuerſion de ces peuples, ne le conduiſe à chef, malgré tous les obſtacles qui s'y rencontrent.

Ie racontois il n'y a pas long temps à [209] nos Sauuages Chreſtiens, les ſecours que les ames d'élite leur donnoient, les grandes prieres qu'on faiſoit pour eux en France; cela les toucha: Mais comme ils paroiſſent fort froids, ils n'en firent paroiſtre pour lors aucun ſemblant: Le lendemain deux des principaux me vindrent trouuer, & me dirent; Nikanis, nous nous ſommes aſſemblés ſur ce que tu nous diſois hier, nous ſommes pauures, nous n'auons pas le moyen de reconnoiſtre ceux qui nous aſſiſtent; mais nous auons conclu que nous ieuſnerions pour eux, & que nous prierions pour ceux qui prient tant Dieu pour nous: Nous ieuſnerons ſans boire ny manger tout le iour, diſoient ces bons Neophytes; cette reſolution me toucha, & me fit dire: Que ceux qui

ages, than in visiting the greatest Nobles of the Court; when I behold a young Lady, to whom, in France, a white frost would give a cold, crossing the Ocean, and coming to defy our long winters, and that, in order to speak a few helpful words to some Savage before her death, and with her own eyes to see some of them invoke the sacred Name of God; when I see Savages become Preachers; and when I see eaters of human flesh draw near to the Table of Jesus Christ with modesty, and with the feelings of true children of God,—I can scarcely doubt that God, who has begun the great work of conversion among these tribes, will bring it to completion, notwithstanding all the obstacles that may be encountered.

Not long ago, I told [209] our Christian Savages of the aid that elect souls were giving them, and of the fervent prayers that were offered for them in France. That touched them; but, as they appear very cold, they seemed to take no notice of it then. The next day, two of the leading men came to me and said: "Nikanis, we have met together because of what thou didst tell us yesterday; we are poor, we have no way of repaying those who aid us; but we have decided that we will fast for them, and that we will pray for those who pray to God so much for us. We shall fast, without eating or drinking all day long," said these good Neophytes. This resolution moved me and made me say: "May those who plead before divine Justice for the Savages gain their cause, through the favor of Jesus Christ."

I am neither a Prophet, nor the son of a Prophet, as says the proverb; but, seeing what God has done in one France and in the other for the salvation of

plaident pour les Sauuages deuant la diuine Iuſtice, gagneront leur cauſe en faueur de Ieſus Chriſt.

Ie ne ſuis pas Prophete, ny fils de Prophete, comme dit le prouerbe; mais voiant ce que Dieu fait pour le ſalut des Sauuages, en l'vne & l'autre France, ie ne doute quaſi pas qu'on ne voie vn iour ce que ie vay remarquer.

Premierement, ie m'attens que Sainct [210] Ioſeph ſera peuplé d'Abnaquiois, de Berſiamites, de Sauuages de Tadouſſac, de la Nation du Porc-Epic, des ȣpapinachiȣeкhi, des ȣmamiȣeкhi; ce ſont petits peuples dans les Terres, qui ſe rallieront auec nos Neophytes de Sainct Ioſeph, & qui en appelleront encor d'autres petit à petit. Ces Nations ont oüy parler de Ieſus-Chriſt, ſa Doctrine leur ſemble belle & agreable, l'exemple de leurs ſemblables, qui ſe ſont faits Chreſtiens, les touche puiſſamment; mais le peu de ſecours que nous leur pouuons donner, & la fureur des Hiroquois, les empeſche de nous venir ioindre.

Secondement, les Attiкamegues, & les autres Nations, dont ie ne ſçay pas les noms, qui ſont dedans les Terres, prendront place aux Trois Riuieres; ils l'auroient deſia fait, n'eſtoit la crainte de leurs ennemis communs, les Hiroquois. Ce ſont peuples bons & dociles, bien aiſés à gagner à Ieſus-Chriſt.

En troiſiéme lieu, les Algonquins, tant de l'Iſle, que de la petite Nation, les Onontchataronons, & pluſieurs autres, qui ſont en ces quartiers là; quelques Hurons, & meſme encor quelques Hiroquois, [211] habiteront vn iour en l'Iſle de Montreal, & és lieux circonuoiſins. Cette Iſle doit eſtre vn grand abord de pluſieurs peuples. Ie ne dy pas des Hurons, des plus hauts Algonquins, & des Hiroquois; ce que i'ay

the Savages, I scarcely doubt that one day will be seen what I am going to remark.

First, I expect that Saint [210] Joseph will be peopled by Abnaquiois, by Bersiamites, by Savages from Tadoussac, by the Porcupine Tribe, by the Oupapinachiwekhi, and the Oumamiwekhi;[9] these are unimportant tribes in the Interior, who will rally about our Neophytes of Saint Joseph, and who will also, by degrees, call others. These Tribes have heard of Jesus Christ,—his Doctrine seems to them beautiful and desirable; the example of their fellow tribesmen who have become Christians, touches them powerfully; but the little assistance that we can give them, and the fury of the Hiroquois, hinder their coming to join us.

Secondly, the Attikamegues, and other Tribes of which I do not know the names, who are in the Interior, will settle at the Three Rivers; they would already have done so, but for the fear of their common enemy, the Hiroquois. They are good and docile peoples, very easily won to Jesus Christ.

In the third place, the Algonquins,—as well those of the Island as of the petite Nation, the Onontchataronons, and many others who are in those quarters,—some Hurons, and even also some Hiroquois, [211] will one day dwell on the Island of Montreal and in neighboring places. This Island ought to be a great resort for many tribes. I do not say of the Hurons, the upper Algonquins, and the Hiroquois, what I have said of the Attikamegues, of the Kakwazakhi, and of the Bersiamites; these latter are lambs, and the former are fierce as wolves; but *habitabit lupus cum agno, et puer parvulus minabit eos.*

In the fourth place, after Montreal, *Video turbam*

dit des Attikamegues, des Kakkazakhi, & des Berſiamites, ceux-cy ſont des agneaux, & ceux la ſont farouches comme des loups: mais, *habitabit lupus cum agno, & puer paruulus minabit eos.*

En quatrieſme lieu, apres Montreal: *Video turbam magnam quam dinumerare nemo poteſt ex omnibus gentibus*; Ie voy au Midy, & à l'Occident, vn grand nombre de Nations qui cultiuent la terre, qui ſont toutes ſedentaires; mais qui iamais n'ont oüy parler de Ieſus-Chriſt, la porte nous eſt fermée à tous ces peuples, par les Hiroquois, il n'y a dans toutes ces grandes eſtenduës que les Hurons, & quelques autres Nations circonuoiſines, à qui nous aions porté les bonnes nouuelles de l'Euangile; mais encor les faut-il aborder par des chemins horribles, par des longs détours, par des dangers continuels d'eſtre boüillis, & roſtis, & puis deuorés à belles dents par les miſerables Hiroquois. Nous [212] ne perdons point courage pour cela, nous croyons que Dieu fera iour dans ces tenebres, & que quelque grand Genie ouurira la porte à l'Euangile de Ieſus-Chriſt, dans ces vaſtes cõtrées, & que l'ancienne France ſauuera la vie à la Nouuelle, qui ſe va perdre ſi elle n'eſt fortement, & promptement ſecouruë, le commerce de ces Meſſieurs, la Colonie des François, & la Religion qui commence à florir parmy les Sauuages ſont à bas, ſi on ne dompte les Hiroquois. Cinquante Hiroquois ſont capables de faire quitter le païs à deux cens François, non pas s'ils combatoient de pied ferme; car en tel cas, cinquante François deferoient cinq cens Hiroquois: ſi les Hollandois ne leur donnoient point d'armes à feu. Si ces Barbares s'acharnẽt à nos François, iamais ils ne les laiſſeront dormir d'vn bon

magnam quam dinumerare nemo potest ex omnibus gentibus; I see at the South and at the West a great number of Tribes that cultivate the land and that are entirely sedentary, but have never heard of Jesus Christ; the door to all these peoples has been shut against us by the Hiroquois. In all these vast tracts there are only the Hurons, and some other neighboring Tribes, to whom we have carried the good news of the Gospel; but then we are obliged to approach them by horrible roads and long detours, and in continual danger of being boiled or roasted and then eagerly devoured by the wretched Hiroquois. We [212] do not lose courage on account of this; we believe that God will make a light in this darkness, and that some powerful Spirit will open the door to the Gospel of Jesus Christ in these vast regions, and that old France will save the life of the New, which is going to be lost, unless it be vigorously and speedily succored; the trade of these Gentlemen, the French Colony, and the Religion which is beginning to flourish among the Savages, will be subverted, if the Hiroquois be not overcome. Fifty Hiroquois are capable of making two hundred Frenchmen leave the country,—not if they fought unflinchingly, for in that case fifty Frenchmen would rout five hundred Hiroquois, if the Dutch did not give them firearms. If these Barbarians become enraged at our Frenchmen, they will never let them sleep soundly; a Hiroquois will remain for two or three days without food behind a stump, fifty paces from your house, in order to slay the first person who shall fall into his ambush. If he be discovered, the forest serves him for an asylum; where a Frenchman would find only hindrance, a Savage will bound as lightly as a deer.

ſommeil, vn Hiroquois ſe tiendra deux ou trois iour[s] ſans manger derriere vne ſouche, à cinquante pas de voſtre maiſon, pour maſſacrer le premier qui tombera dans ſes embuſches; s'il eſt découuert, les bois luy ſeruent d'azile, où vn François ne trouuera que de l'embaras, vn Sauuage y ſautera leſtement comme vn cerf, le moien de reſpirer dedans ces [213] preſſes, ſi on n'a ce peuple pour amy, ou ſi on ne l'extermine, il faut abandonner à leur cruauté tant de bons Neophytes, il faut perdre tant de belles eſperances, & voir rentrer les Demons dãs leur empire.

Ie penſois finir ce chapitre; mais voicy quelques fragmens de lettre qui en feront vne bonne concluſion. Ie party l'an paſſé, des Trois Riuieres, dit le Pere Claude Pijart pour aller au païs des Nipiſiriniens, Dieu nous deliura des embuſches des Hiroquois, & d'vn naufrage, où ie penſay perdre la vie, les Sauuages qui me conduiſoient ayans mis le pied en l'eau dans vn torrent, contre le courant duquel ils traiſnoient le canot qui me portoit, la rapidité de l'eau leur ayant fait quitter priſe, ie me vy emporté par le torrent dans vne precipitation d'eau toute pleine d'horreur, i'eſtois tout viuant à deux doigts de la mort, quand vn ieune Huron qui eſtoit reſté ſeul auec moy dans le canot, ſaute allegrement dans les boüillons d'eau, pouſſe le canot hors du courant, & en ſe ſauuant luy-meſme, me ſauua, & tout noſtre petit bagage: I'ay encouru encor d'autres dangers: deſquels, *Eripuit me Dominus, & mater miſericordiæ.* Dieu m'a [214] deliuré, & la Mere de Miſericorde. Nous auons fait quelques courſes cét hiuer, Dieu à recompenſé nos petits trauaux, de quelques ames predeſtinées, qui ſembloient n'attendre que le S.

What opportunity is there to take breath, in such [213] anxieties? If we do not make friends with these people, or if they be not exterminated, we must abandon to their cruelty many good Neophytes; we must lose many beautiful hopes, and see the Demons reënter their empire.

I thought to finish this chapter; but here are some fragments of a letter which will be a good conclusion. "I set out last year from the Three Rivers," says Father Claude Pijart, "to go to the country of the Nipisiriniens. God delivered us from the ambushes of the Hiroquois, and from a shipwreck, in which I thought I should lose my life; the Savages who were conducting me having stepped into the water, in a torrent against the current of which they were dragging the canoe that bore me, and the rapidity of the water having made them lose their hold, I saw myself being carried away by the torrent into a precipitous rush of water full of horror. I was, while full of life, at two finger-lengths from death, when a young Huron, who alone had remained with me in the canoe, sprang nimbly into the seething water, pushed the canoe out of the current, and, in escaping himself, saved me and all our little baggage. I encountered, besides, other dangers, from which *Eripuit me Dominus, et mater misericordiæ.* God [214] and the Mother of Mercy delivered me. We have made several journeys this winter; God has rewarded our humble labors with some predestined souls, that seemed only to await Holy Baptism that they might enter heaven. Our usual dwelling place during the winter has been in the country of the Hurons, which we left on the eighth of May, that we might go and instruct the Nipisiriniens. We say holy Mass every day in their

Bapteſme pour aller au ciel; noſtre demeure ordinaire pendant l'hiuer, à eſté au païs des Hurons que nous auons quitté le huictieſme de May, pour aller inſtruire les Nipiſiriniens, nous diſons tous les jours la ſaincte Meſſe dans leurs cabanes, faiſans vn petit retranchement, ou vne petite Chapelle de nos couuertures: ces peuples me ſemblent fort doux, bien modeſtes, & nullement ſuperbes: ils ſont bons meſnagers, les femmes ne ſçauent que c'eſt d'oiſiueté, les ieuſnes enfans vont à la peſche, ſi toſt qu'ils ſont vn peu grandelets, la ieuneſſe teſmoigne vne grande ardeur à apprendre ce que nous leur enſeignons de la doctrine de Ieſus-Chriſt, ils ſont fort portés à chanter, les hommes vont en traite, ou en marchandiſe vers d'autres Sauuages, du coſté du Nord, d'où ils rapportent quantité de pelteries, vn ſeul Sauuage ayant ſa prouiſion de bleds, auoit de reſte trois cens caſtors, qui ſont la meilleure mõnoïe du païs, ſi Dieu donne ſa benediction à ces pauures [215] gens, on aura beſoin d'vn bon nombre de braues ouuriers, qui s'addonnent à la langue Algonquine, tous ces païs cy ſont remplis de gens qui la parlent, i'eſpere que nos Nipiſiriniens deſcendront aux Trois Riuieres, auec le Pere Charles Raimbault, trouués-vous, s'il vous plaiſt, en ces quartiers là, auec les nouueaux Chreſtiens, leur exemple & leurs diſcours auront beaucoup de pouuoir ſur nos Sauuages.

Dans vne autre lettre, voſtre R. ne ſçauroit croire combien elle ſeroit la bien-venuë en ces quartiers-cy, pour y affermir nos Miſſions errantes; ie prie noſtre Seigneur qu'il diſpoſe le tout à ſa plus grande gloire. Ie n'ay rien de nouueau depuis ma derniere, ſinon que le Pere Paul Ragueneau, & le Pere Me-

cabins, making a little recess, or a little Chapel, with our blankets. These peoples seem to me very gentle, truly modest, and in no wise proud; they are very thrifty,—the women do not know what idleness is, and the children go to fish as soon as they are somewhat grown. The young people show a great eagerness to learn what we teach them of the doctrine of Jesus Christ, and they are much given to singing. The men go to trade or barter with other Savages in the North, whence they bring back a quantity of furs; one Savage alone, having his supply of grain, had besides three hundred beavers, which are the best money of the country. If God give his blessing to these poor [215] peoples, we shall need a goodly number of brave workers, who will devote themselves to the Algonquin tongue; all these regions are filled with people who speak it. I hope that our Nipisiriniens will go down to the Three Rivers with Father Charles Raimbault; I beg you to be present, if you please, with the new Christians, in that neighborhood; their example and their conversation will have much influence with our Savages."

From another letter: "Your Reverence can hardly believe how welcome you would be in these parts, for the establishing of our itinerant Missions; I pray our Lord that he may order all things to his greatest glory. I have no news since my last letter, except that Father Paul Ragueneau and Father Menard arrived here in good health, on the day preceding the Assumption; in the evening, prayers were chanted in our Chapel of bark, in Latin, in Algonquin, and in Huron. What you have been told concerning the men who are beyond the Sagné is true; our Nipisiriniens, returning not long since from the

nard, ſont arriués icy en bonne ſanté, la veille de l'Aſſomption; le ſoir les prieres furent chantées en noſtre Chapelle d'écorce, en Latin, en Algonquin, & en Huron; Ce qu'on vous a dit des hommes qui ſont au dela du Sagné, eſt veritable, nos Nipiſiriniens retournés depuis peu des Kyriſtinȣns, qui trafiquent en la mer du Nord, nous aſſeurent qu'ils ont trouué quatre cens hommes qui parlent tous Montagnais, cela monte à quatre mille ames.

[216] Voicy deux mots du Pere Pierre Pijart; I'ay eſté en Miſſion à la Nation du petun: i'ay veu deux Bourgades qui parloient Algonquin, en l'vne deſquelles les hommes vont tous nuds ſans reſerue; il eſt aſſeuré que les peuples de la Nation de feu, parlent auſſi Algonquin, & vne autre Nation qu'on appelle Aȣanchronons, voila vne belle eſtenduë pour nos Peres, qui apprendront cette langue, voila dequoy animer leur zele: vn priſonnier de la Nation de feu, ma dit, qu'il auoit appris en ſon païs, qu'on trouuoit certains peuples au Mydy de ces contrées, qui ſemoient & recüeilloient deux fois l'année, du bled d'Inde, & que la derniere recolte ſe faiſoit au mois de Decembre, ce ſont les paroles du Pere.

Quiconque arreſtera ou domptera la fureur des Hiroquois, ou qui fera reüſſir les moiens de les gaigner, ouurira la porte à Ieſus-Chriſt dans toutes ces contreés, c'eſt vn grand honneur que Dieu fait aux hommes de les rendre participans des trauaux de la Croix de ſon Fils, en la conuerſion des ames.

Kyristinouns,[10] who trade on the Northern sea, assured us that they found four hundred men who all speak Montagnais,—that is equivalent to four thousand souls."

[216] Here are a few words from Father Pierre Pijart: "I have been on a Mission to the tobacco Nation; I found two Villages where Algonquin was spoken, in one of which the men go entirely nude. It is asserted that the people of the fire Nation, and of another that is called the Awanchronon Nation, also speak Algonquin; here is a fine extent of country for our Fathers who shall learn this language,—here is indeed something to animate their zeal. A prisoner belonging to the fire Nation told me that he had heard, in his own country, that there were found certain people at the South of those lands, who planted and harvested Indian corn twice a year, and that the last harvest was made in the month of December." These are the Father's own words.

Whoever shall check or vanquish the fury of the Hiroquois, or shall succeed in means of winning them, will open the door to Jesus Christ in all these regions It is a great honor that God grants to men, to make them partakers in the labors of the Cross of his Son, for the conversion of souls.

Relation de ce qvi s'eſt paſsé de plus remarquable en la Miſsion des Peres de la Compagnie de Ieſus avx Hvrons pays de la Nouuelle France, depuis le mois de Iuin de l'année mil ſix cens quarante, iuſques au mois de Iuin de l'année 1641. Addressee au R. P. Iacques Dinet Prouincial de la Comp. de IESVS, en la Prouince de France.

M. DC. XLII.

Relation of the most remarkable things that occurred in the Mission of the Fathers of the Society of Jesus in the Huron country of New France, from the month of June in the year one thousand six hundred and forty, to the month of June in the year 1641. Addressed to the Reverend Father Jacques Dinet, Provincial of the Society of JESUS, in the Province of France.

M. DC. XLII.

PAX CHRISTI.

MON R. PERE,

La Relation de cette année que i'enuoye à voſtre Reuerence, luy fera voir comme nos Peres qui eſtoient icy, ont eſté diſtribuez en ſept Miſſions, où ils ont preſché & publié l'Euangile à ſeize ou dix-ſept mille Barbares. Si les ſouffrances endurées dans vn ſi noble employ, ſont la meſure des eſperances que nous deuons auoir de la conuerſion de ces peuples; nous auons occaſion de croire qu'en fin de ces pauures infideles nous en ferons de bons Chreſtiens: & quelque reſiſtance que la terre & l'enfer apportent aux deſſeins que nous auons, nous n'en perdrons pas vn poinct de noſtre confiance. Le ſang de Ieſus-Chriſt qui a eſté reſpandu pour eux auſſi [4] bien que pour nous, y ſera en fin adoré: & non ſeulement les Hurons, mais quantité de nations encore plus peuplées qui nous enuironnent quaſi de toutes parts, s'aſſujettiront à ce grand Roy de gloire, à qui toutes les nations de la terre doiuent en fin rendre hommage. Ce ſont ces ſeules eſperances qui ſouſtiennent tous nos trauaux; & afin qu'elles ne ſoient pas vaines, ie ſupplie V. R. de nous aſſiſter de ſes SS. & prieres,

De V. R.

De la reſidence fixe de S Marie aux Hurons, ce 19. de May 1641.

Tres-humble & tres-obeïſſant ſeruiteur en N. S.
H L'ALEMANT.

PAX CHRISTI.

MY REVEREND FATHER,

The Relation of this year, that I send to your Reverence, will show you how our Fathers who were here, have been distributed in seven Missions, in which they have preached and published the Gospel to sixteen or seventeen thousand Barbarians. If the sufferings endured in so noble an employment are a measure of the hopes which we should entertain for the conversion of these tribes, we have reason to believe that at last we shall make good Christians of these poor unbelievers: and whatever resistance earth and hell may bring to the designs that we have, we shall not for that lose a jot of our confidence. The blood of Jesus Christ, which was shed for them as [4] well as for us, shall be at last adored there; and not only the Hurons, but a multitude of nations still more populous, which surround us on almost all sides, will submit themselves to this great King of glory, to whom all the nations of the earth shall at last render homage. It is these hopes alone that sustain all our labors; and to the end that they be not vain, I supplicate Your Reverence to assist us by your Holy Sacrifices and prayers.

Your Reverence's

From the permanent residence of Ste. Marie among the Hurons, this 19th of May, 1641.

Very humble and very obedient servant in Our Lord,

H. L'ALEMANT.

[5] CHAPITRE I.

DE L'ESTAT GENERAL DU CHRISTIANISME EN CES CONTRÉES.

NOS Barbares ayans iouy cette année d'vne parfaite ſanté, & des fruicts d'vne belle & heureuſe recolte, ne nous ont pas rebuté dans nos viſites, ny fait ſi mauuais viſage que la precedente. Ie ne ſçay toutesfois ce que nous leur deuons pluſtoſt ſouhaitter, l'aduerſité ou la proſperité; la maladie, ou la ſanté. Car ſi les ſains ne deuiennent pas plus ſages au temps de l'vne que de l'autre; quelques malades au moins durant les maladies, nous donnent en mourant, l'aſſeurance, ou du moins l'eſperance de leur bonheur.

Depuis le mois de Iuin de l'année precedente, iuſques au mois de Nouembre enſuiuant, noſtre occupation a [6] eſté, d'entretenir ce peu de Chreſtiens qui nous eſtoient reſtez apres la bouraſque de l'hyuer precedent: de faire quelques courſes aux Miſſions encommencees; & nous diſpoſer aux Miſſions de l'hyuer.

Sur le milieu de l'Automne, ayant conſideré nos forces en la langue, & ce qu'il y auoit à faire aupres des peuples, auſquels on auoit par le paſſé publié l'Euãgile; nous trouuâmes que ſans faire tort aux cinq Miſſions de l'année precedente, nous pouuions en entreprendre deux nouuelles: l'vne de la langue Huronne, & l'autre de l'Algonquine; & celle-cy à la faueur de deux de nos Peres nouuellement arriuez de Quebeq, & enuoyez à ce deſſein.

[5] CHAPTER I.

OF THE GENERAL CONDITION OF CHRISTIANITY IN THESE COUNTRIES.

OUR Barbarians having enjoyed this year perfect health, and the fruits of a great and prosperous harvest, have not rebuffed us in our visits, nor cast so black looks upon us as in the preceding year. I do not know, nevertheless, which we ought rather to wish them,—adversity, or prosperity; sickness, or health. For, if the healthy do not become wiser in time by one than by the other, some sick ones, at least during their maladies, give us in dying the assurance—or, at all events, the hope—of their happiness.

From the month of June in the preceding year, until the month of November following, our occupation [6] was to keep together the few Christians who had remained with us after the violent storm of the preceding winter; to make some trips to the Missions already begun; and to prepare ourselves for the Missions of the winter.

Towards the middle of Autumn,—having considered our proficiency in the language, and what there was to do among the peoples to whom we had proclaimed the Gospel in the past,—we found that, without doing harm to the five Missions of the preceding year, we could undertake two new ones,—one in the Huron language, and one in the Algonquin; and this last, with the help of two of our Fathers

Nous voila donc incontinent apres diſtribuez en ſept miſſions, où on a preſché & publié le Royaume de Dieu à ſeize ou dix ſept mille Barbares de diuerſes nations. Il n'y a eu bourg ny bourgade, cabane ny feu où on a pû aborder, où on ne ſe ſoit acquité de ſa fonction. Et ſi nous n'y voyons tant de conuerſions que nous deſirerions, au moins [7] auons nous la conſolation de trouuer dans les eſprits beaucoup plus de diſpoſition à la Foy que les années precedentes.

Cependant c'eſt vne choſe pitoyable que de voir les idées & les imaginations dans leſquelles le malin eſprit entretiẽt encore ces pauures peuples. Les vns entrent dans des frayeurs auſſi toſt qu'ils nous voyent, & demandent ſi la maladie ne reuient point auec nous: les autres apres nous auoir entendu n'ont autre replique ſinon qu'ils n'ont point d'eſprit. Quelques vns deuant que de s'engager, demandent ſi on leur donne aſſeurance qu'ils vieilliront: d'autres font inſtance que nous entreprenions donc tout enſemble la gueriſon de tous les malades, puis que nous defendons les feſtins & les danſes de ceremonie, qui ſont les remedes du pays. D'autres demandent dequoy ils viuront, & à quoy ils paſſeront leur temps, puis qu'on leur defend de deſrober, & d entretenir les femmes. D'autres ne ceſſent de proteſter qu'ils croyẽt, auec mille complaiſances & cajolleries, qui n'aboutiſſent [8] en fin qu'à demander ou deſrober quelque choſe ſ'ils peuuent.

Il s'en trouue qui eſcoutent ſerieuſement, & conſentent volontiers à tout, demeurans cõuaincus de la verité; mais preſſez d'en venir à l'execution, & de quitter toutes leurs ſuperſtitions; & particulierement

recently arrived from Quebeq, and sent for this purpose.

Behold us then, immediately after, distributed among seven missions, where we preached and published the Kingdom of God to sixteen or seventeen thousand Barbarians of divers tribes. There was no village or hamlet, cabin or fireside, to which we could approach, where we did not discharge our duty. And if we do not see in them so many conversions as we might desire, at least [7] we have the consolation of finding in their minds much more inclination to the Faith than in preceding years.

Notwithstanding, it is a pitiable thing to see the ideas and imaginations in which the evil spirit still keeps these poor tribes. Some of them are seized with fright as soon as they see us, and ask if the malady does not return with us; others, after having heard us, have no reply except that they have no mind. Some, before pledging themselves, ask if we will assure them that they shall grow old; others entreat that we should then undertake wholly the healing of all the sick, since we forbid the feasts and the ceremonious dances, which are the remedies of the country; others ask upon what they shall live, and how they shall spend their time, since they are forbidden to steal, and to cherish the women; others do not cease to protest that they believe, with a thousand politenesses and flatteries, which end [8] at last only in asking for something or in stealing it if they can.

There are some who listen seriously and consent willingly to everything, remaining convinced of the truth; but on being urged to come to the performance of it, and to forsake all their superstitions,—and

leurs AaſKßandiKs ou diables familiers, vrais ou imaginaires, perdent courage, ne pouuans ſe reſoudre à quitter ce que depuis tant de ſiecles ils ſe ſont perſuadez eſtre le principe de leur conſeruation & de celle de leur famille, & la ſource de tout leur bon-heur.

On trouue à l'ordinaire parmy cette pouſſiere quelque perle, ie veux dire quelque ame predeſtinée, qui profite de nos viſites. Mais le nombre en eſt en effet tel que celuy des predeſtinez, petit en comparaiſon des autres. Le nombre de ceux qui ont eſté baptiſez cette année eſt d'vne centaine, dont pluſieurs ſont morts heureuſement: ſans parler de pluſieurs petits enfans decedez qui auoient eſté baptiſez les années precedentes.

[9] Apres tout, nous voyons icy au milieu de cette grande Barbarie, vne petite Egliſe cõpoſée d'vne trentaine de François, & d'vne cinquantaine de Sauuages faiſans profeſſion, aſſiſtez & fauoriſez continuellement d'vne Prouidẽce de Dieu toute ſpeciale; nous ne pouuõs penſer autre choſe, ſinon que c'eſt vn peu de leuain qui ſe forme petit à petit, qui en ſon temps produira ſon effet.

Or en quelque temps que ce ſoit qu'il plaiſe à Dieu donner benediction pleine & entiere à cet ouurage; par où il faudra cõmencer, ce ſera d'arreſter & affermir les mariages qui n'õt icy aucune ſtabilité, & ſe rõpent plus facilemẽt que les promeſſes que les enfans ſe font en Frãce les vns aux autres. Et d'autant qu'vne des principales cauſes de leur diſſolutiõ, vient de ce que quelqu'vne des parties ne peut fournir à l'autre ſes beſoins & neceſſitez, ce qui fait qu'elle les va chercher ailleurs; l'vn des plus puiſſans moyens de les lier auec indiſſolubilité ſera de les aſſiſter en telle rencontre.

especially their Aaskwandiks or familiar demons, real or imaginary,—they lose courage, not being able to resolve on abandoning that which for so many ages they have persuaded themselves to be essential to their preservation and that of their families, and the source of all their good fortune.

We find generally in this dust some pearl, I mean some predestined soul, which profits by our visits. But the number of these is indeed like that of the elect,—small in comparison with the others. The number of those who have been baptized this year is about a hundred, of whom several have died happily,—without speaking of many little children deceased, who had been baptized in preceding years.

[9] After all, we find here, in the midst of this great Barbarism, a little Church composed of about thirty Frenchmen, and about fifty Savages making profession, assisted and continually favored by a very special Providence of God: we can believe no other thing, but that it is a bit of leaven which, little by little, is growing, and which in its own time will produce its effect.

Now—in whatever time it may be that it please God to give full and entire blessing to this work—the way by which we must begin will be to fix and confirm the marriages, which have here no stability, and are broken more easily than the promises which children make to one another in France. And,—inasmuch as one of the principal causes of their dissolution comes from this, that one of the parties is not able to supply the needs and necessities of the other, which causes that other to go and seek them elsewhere,—one of the most effective means of binding them indissolubly will be to assist them in such a case.

Ie ne ſçaurois aſſez admirer la Prouidence diuine, ny aſſez adorer ſa bõté & [10] miſericorde, en ce qu'ayant inſinué vn petit mot de ce ſuiet, aux precedentes Relatiõs, il luy a pleu ſuſciter tout plein de ſaincte ames, dont la charité a ſurmonté toutes nos eſperances: en ſorte que nous auons aſſeurance, au moins pour quelque temps, qu'il ne tiendra pas aux moyens d'aſſiſter pluſieurs de ces pauures barbares, que leurs mariages ne ſoient rẽdus ſtables. C'eſt à quoy moyennant cette aſſiſtance, nous auons commencé à trauailler.

Quelques perſonnes de merite ne ſe contentant pas d'vne aumoſne paſſagere, ont reſolu de faire des fondations perpetuelles de ces dix ou douze eſcus, auec leſquels ie diſois qu'on pouuoit affermir chacun de ces mariages; afin qu'ils y ſoient continuellement appliquez par l'ordre des Peres de noſtre Compagnie, tandis que la Foy ſe trouuera fermemẽt enracinée dans les conjoints, & dans les maiſons: & au cas qu'elle vint à manquer en eux, qu'on la puiſſe prouigner dans d'autres familles qui ſe Chriſtianiſeront; à quoy le fonds de telle rente ſera deſtiné. Ce qui eſt en [11] effet eſtablir & entretenir le Chriſtianiſme dans ces contrées, par vne deuotion auſſi iudicieuſe que charitable.

Entre ceux qui ſe ſont portez à cette charité, s'en ſont trouuez quelques vns, à ce que i'apprens, deſgagez du mariage & ſans enfans; ou meſme qui ont touſiours veſcu libres de ce lien, qui ont creu qu'ils pouuoient icy acquerir des enfans pour Dieu & pour eux, par cette voye de ſaincte adoption, & pour perpetuer leur nom en cette terre d'Egliſe naiſſante, lors qu'il ſe perd en la leur. Et faire que par ce

I cannot sufficiently admire divine Providence, nor sufficiently adore his goodness and [10] mercy,—since, having slightly alluded to this subject in preceding Relations, it has pleased him to quicken many holy souls, whose charity has surpassed all our hopes; so that we have assurance, at least for some time, that means will not be lacking to assist many of these poor barbarians, that their marriages may be rendered stable. It is for this purpose, with the help of this aid, that we have begun to work.

Certain persons of merit, not being contented with a temporary alms, have resolved to make perpetual foundations of the ten or twelve écus with which I said that each of these marriages could be established; so that they may be continually thus employed, by order of the Fathers of our Society, while the Faith shall be firmly rooted in these husbands and wives and in their families; and in case it happen to be lacking in them, that we may propagate it in other families which shall be Christianized; the principal for such income shall be set aside for this. This is in [11] truth to establish and maintain Christianity in these regions, by a devotion as judicious as charitable.

Among those who are inclined to this charity have been found some, as I learn, who are freed from marriage and without children, or even who have always lived free from such bond, and who have believed that they might here gain children for God and for themselves, by this manner of holy adoption, and thus perpetuate their names in this land of a rising Church, when these are lost in their own. And to cause that by this means remembrance of them may be always more present in the prayers of these people, they have desired that their names should be

moyen leur memoire y fuſt touſiours plus preſente dans les prieres; ils ont deſiré que leur nom fuſt donné aux familles prouenantes de ces mariages, procurez par les efforts de leur charité. Nous en attendons la memoire pour commencer à executer leur deſſein, pendant que le liure de vie conſeruera le nom de tous, pour rendre vn iour à vn chacun ſelon ſon merite & charité; c'eſt dequoy nous ſupplions tres-humblement la diuine Maieſté.

Tant de ſainctes penſées & inuentions pour ſecourir nos pauures Sauuages, [12] jointes au courage de Meſſieurs de la Compagnie de la Nouuelle France, qui ne ſe rebuttent d'aucune diſgrace du temps, pour faire marcher le principal de nos affaires, qui depend beaucoup de leur reſolution & bonne volonté, nous confirme dans la penſée que Dieu toſt ou tard fera quelque choſe de grand.

given to the families proceeding from these marriages, procured by the efforts of their charity. We are awaiting the list of these, that we may begin the execution of their design; while the book of life will preserve the names of all, in order one day to render to each one, according to his merit and his charity: for this we supplicate most humbly the divine Majesty.

So many holy thoughts and plans for aiding our poor Savages [12] joined to the courage of Messieurs of the Company of New France,—which is never disheartened by any misfortune of the times in advancing the chief object of our work, which depends much upon their firmness and good will,—confirm us in the opinion that sooner or later God will do some great thing.

CHAPITRE II.

DE LA RESIDENCE FIXE & MISSION DE SAINCTE MARIE.

DV nombre des Peres que nous eſtions dans les Hurõs, au temps de la derniere Relation, le Pere Paul Ragueneau, & le Pere Ioſeph Poncet deſcendirent à Quebec l'Eſté dernier pour y paſſer l'Hyuer, & ſur le commencement de l'Automne arriuerent icy le Pere Claude Pijart, & le Pere Charles Raymbault pour la langue Algonquine, qui accomplirent le meſme nombre de [13] tre[i]ze Peres que nous eſtions l'an paſſé. C'eſt en cette Maiſon de la Mere de Dieu où quelquefois l'année nous nous voyons tous reünis, & meſme nous eſperons qu'elle pourra ſeruir de retraicte aux pauures Sauuages Chreſtiens, qui ſe ſentans emportez par le torrent des deſbauches & des couſtumes barbares & infernales du Pays, demeurans dans les bourgs, auront moyen de ſe ſauuer du naufrage ſe retirant proche de nous: quelques vns l'ont deſia fait, & nous donnerons volontiers le voiſinage aux familles entieres qui voudront s'en approcher, dont d'aucuns nous ont donné parole.

Quoy qu'il en ſoit, ce nous eſt à tous vne conſolation bien ſenſible de voir icy arriuer de deux, trois, & quatre lieuës loin les Samedys au ſoir nombre de nos Chreſtiens qui s'y rangent des bourgades plus proches pour y celebrer le Dimanche, & rendre tous enſemble au milieu de cette Barbarie, les homages

CHAPTER II.

OF THE PERMANENT RESIDENCE AND MISSION OF SAINTE MARIE.

OF the number of Fathers who were with us in the Huron country at the time of the last Relation, Father Paul Ragueneau, and Father Joseph Poncet went down to Quebek last Summer to spend the Winter there; and, toward the beginning of Autumn, Father Claude Pijart and Father Charles Raymbault came here, on account of [their knowledge of] the Algonquin language; and they complete the same number of [13] thirteen Fathers which we had last year. It is in this House of the Mother of God that at some time in the year we see ourselves all reunited; and we even hope that it may serve as a retreat to the poor Christian Savages, who,—feeling themselves carried away by a torrent of debaucheries, and by the barbarous and infernal customs of their Country, while dwelling in their own villages,—will have a means of escaping shipwreck by taking refuge near us; some of them have already done so, and we shall willingly welcome as neighbors entire families who may wish to approach us, some of whom have given us their word.

At all events, it is a very great consolation to us to see arrive here from two, three, and four leagues' distance on Saturday evenings, a number of our Christians, who dispose themselves in villages very near [the residence], in order to celebrate Sunday

qui depuis [14] la creation du monde y auoient eſté deniez à celuy qui ſeul les meritoit. Nombre d'Algonquins ayant hyuerné cet hyuer prés de nous, c'eſtoit vn doux motet d'entendre en meſme temps les loüanges de Dieu en trois & quatre langues; en vn mot, ie puis dire que cette maiſon eſt la maiſon de paix, iuſques là meſme que les Sauuages qui ailleurs nous ſont plus ennemis & les plus inſolens contre nous, prennent ce ſemble des ſentimens & vne humeur toute contraire, lors que nous les voyons chez nous. Nous eſperons qu'auec le temps les choſes s'adouciront de plus en plus, & qu'en fin on les verra reduits en leur deuoir.

L'ordre que Monſieur le Cheualier de Montmagny noſtre Gouuerneur, apporta l'an paſſé au temps qu'ils eſtoiẽt deſcendus en traicté pour punir & reprimer les inſolences qu'icy haut ils auoient commis contre nous, a eu deſia de bons effects dans l'eſprit de ces Barbares, qui apres leur retour n'ont pas moins admiré la ſageſſe de ſa conduite & de ſa iuſtice ſur le paſſé, qu'ils ont [15] redouté ces menaces pour l'aduenir. Iuſques là meſme que quelques nations entieres nous ont icy rendu iuſtice du tort que nous auions receu de quelques vns d'entr'eux pour euiter la punition & le reproche qu'ils craignoient de receuoir là bas aux trois Riuieres. C'eſt ſagement ſe ſeruir de ſon authorité, de reduire ſous les loix de la iuſtice vn peuple barbare, eſloigné de trois cens lieuës de vous; & c'eſt employer ſainctement ſon pouuoir, de le rendre efficace pour maintenir en paix les Predicateurs de la Foy, dans vn païs où l'impieté & l'inſolence ont regné depuis le commencement du monde. Vn tel appuy de l'Euangile ne ſeruira pas

therein, and in the midst of this Barbarism to render all together the homage which since [14] the creation of the world has been there denied to him who alone has merited it. A number of Algonquins having wintered near us this year, it was a sweet anthem to hear at the same time the praises of God in three or four languages; in a word, I can say that this house is the house of peace,—so much so, that the very Savages who elsewhere are most hostile and most insolent towards us, take on an appearance of feeling and disposition wholly different, when we see them in our home. We hope that, with time, matters will become more and more quiet, and that, at last, we shall see the people brought to their duty.

The order that Monsieur the Chevalier de Montmagny, our Governor, established last year at the time when they went down to the trade, in punishing and repressing the acts of insolence that had been committed against us up here, has already had a good effect on the minds of these Barbarians. They, after their return, did not less admire the wisdom of his conduct and of his justice in the past than they [15] feared his menaces for the future; indeed, even a few entire tribes have rendered us justice here for the wrong we had received from some among them, in order to avoid the punishment and the reproach which they feared to receive down at the three Rivers. It is using his authority wisely to bring under the law of justice a barbarous people, three hundred leagues from you, and it is a pious employment of power to render it efficacious in maintaining in peace the Preachers of the Faith, in a country where impiety and insolence have reigned from the beginning of the world. Such a support of

moins à la conuerſion de ces peuples, que ceux meſmes qui leur annoncent la parole de Dieu. Il n'y a que Dieu ſeul qui en puiſſe eſtre la iuſte recompenſe: nous le prions que cela ſoit.

Le 2. iour de Nouembre nous quittaſmes tous la maiſon, nous ſeparant auec autant de ioye pour commencer nos Miſſions, que nous en auions reſſenty, nous voyans tous de compagnie. [16] Le Pere Pierre Chaſtelain y fut laiſſé tout ſeul pour y receuoir & entretenir les Chreſtiens, & pouruoir à la paix & au repos du dedans & du dehors, lors que les Sauuages y aborderoient: ce qu'il a fait auec vne benediction de Dieu particuliere.

Le ſoin de la Miſſion qui porte le nom de cette Maiſon, qui comprend quatre ou cinq bourgs des plus voiſins eſtoit eſcheu au Pere Iſaac Iogues, & au Pere François du Peron, y ayans eu les meſmes emplois & les meſmes difficultez que nous verrons dans les Miſſions ſuiuãtes: ils ont auſſi participé aux conſolations qu'il y a de trauailler dans la vigne du grand Maiſtre qui nous y employe.

the Gospel will not avail less for the conversion of these tribes than even they who announce to them the word of God. It is God alone who can be therefor the just reward; we pray that so it may be.

On the 2nd day of November, we all left the house,— separating, in order to begin our Missions, with as much joy as we had experienced in finding ourselves all together. [16] Father Pierre Chastelain was left there quite alone, to receive and entertain the Christians, and provide for peace and quiet within and without when the Savages should arrive,— which he did with a special blessing of God.

The care of the Mission which bears the name of this House, and which includes four or five of the nearest villages, fell to Father Isaac Jogues, and to Father François du Peron; having had therein the same employments and the same difficulties that we shall see in the following Missions, they have likewise participated in the consolations that there are in laboring in the vineyard of the great Master who employs us therein.

[17] CHAPITRE III.

DE LA MISSION DE LA CONCEPTION.

LE Pere François le Mercier a eu le principal ſoin de cette Miſſion; i'ay eu la conſolation de l'y accompagner & de voir ſouuent de mes yeux le plus agreable obiect, & le plus grand threſor que nous ayons en ces contrées. C'eſt la premiere Egliſe qui y ſoit, compoſée de quelque nombre de Chreſtiens qui viuent en la crainte de Dieu, & l'adorent en verité au milieu d'vne nation qui depuis cinq mille ans n'a recogneu que les demons pour maiſtres. La plus part de ces bons Chreſtiens ſe retrouuent dans le principal bourg de la Miſſion, qui s'eſtend ſur pluſieurs autres bourgs & bourgades.

C'eſt de ce bourg de la Conception, (qui porte le nom de toute la Miſſion) qu'eſtoit ce braue & genereux Chreſtien Ioſeph Chihȣatenhȣa, dont il a eſté ſi ſouuent parlé dans les relations [18] precedentes, & que les Iroquois maſſacrerent l'Eſté paſſé, s'eſtans ruez inopinement deſſus luy.

Qui n'euſt iugé que tout l'edifice ne deuſt tomber en ruyne apres vne mort ſi funeſte, ce ſemble, de celuy que tous, tant infideles que Chreſtiens, regardoiẽt comme le pilier & la colomne de cette petite Egliſe naiſſante? Et ſur qui en effect nous iettions les yeux comme ſur vn Apoſtre de ce pays, puis que ne reſpirant que la gloire de Dieu, n'ayant de l'amour que pour luy, & ne faiſant eſtat que des veritez de

[17] CHAPTER III.

OF THE MISSION OF LA CONCEPTION.

FATHER François le Mercier has had the principal care of this Mission; I have had the satisfaction of accompanying him to it and of often seeing with my own eyes the most pleasing object, and the greatest treasure that we have in these regions,— that is, the first Church which was planted here composed of a small number of Christians who live in the fear of God, and adore him in truth, in the midst of a nation which for five thousand years has recognized only demons as masters. The greater part of these good Christians are found in the chief village of the Mission, which extends over several other villages and hamlets.

It was to this village of la Conception (which bears the name of the whole Mission) that the brave and generous Christian Joseph Chihwatenhwa belonged, of whom there has been so often mention in preceding relations, [18] and whom the Iroquois slew last Summer, having rushed unexpectedly upon him.

Who would not have thought that the whole edifice must fall into ruin after the apparently so disastrous death of him whom all, unbelievers as well as Christians, regarded as the pillar and column of this little rising Church? and upon whom, in truth, we had looked as an Apostle of this country, since — existing only for the glory of God, having love only for him,

la foy, qui ſans ceſſe eſclairoient ſon eſprit, & animoient quaſi tous ſes deſirs; non ſeulement il en auoit les qualitez, mais auſſi en auoit fait ſouuent l'office au peril de ſa vie, n'y ayant lieu dans toutes ces contrées où de ſon viuãt nous ayons mis le pied, que par tout il n'y ait preſché hautement des grandeurs de celuy qu'ils deuoient adorer pour Dieu, & des obligations que nous auons au Sang & à la Croix de Ieſus-Chriſt.

Mais tant s'en faut que la foy ait receu aucun dommage de ce coup dans le [19] cœur des Croyans que pluſtoſt elle ſemble s'eſtre affermie plus qu'auparauant.

Sa femme, qui ſembloit deuoir eſtre la plus abbatuë de cet accident, nous a dit que lors que la nouuelle luy en fut apportée, elle demeura quelque tẽps interdite, ſans penſer à rien, & que la premiere penſée qui luy vint, fut ce que ſi ſouuent elle auoit entendu dire au defunct en pluſieurs occaſions. *Celuy qui en eſt le maiſtre en a diſpoſé de la ſorte, qu'y ferions-nous?* Elle s'eſt en ſuitte comportée de la ſorte dans ſon affliction, que ie ne ſçai ce que pourroit faire de mieux vne des meilleures Chreſtiennes de noſtre Europe. Pluſieurs de la famille nous ont dit que les diſcours que ſi ſouuent le defunct leur auoit faits pendant ſa vie, ne les ayans point conuaincu de ſon viuant, au temps de ſa mort, leur reuindrent dans l'eſprit, & les toucherent ſi fort, qu'ils conceurent ce que iamais ils n'auoient bien entendu, & prirent reſolution de changer de vie.

En effet ſon frere aiſné nommé Teondechorren, qui auparauant n'auoit fait beaucoup d'eſtat de ſes inſtructions, [20] & bons aduis, nous vint trouuer trois

relying only upon the verities of the faith, which unceasingly illuminated his mind and animated almost all his desires — he not only had the qualities of one, but he had even performed the office of one at the peril of his life. There was no place in all these regions, in which we had set foot while he lived, where he had not boldly preached the greatness of him whom they ought to adore as God, and the obligations under which we are to the Blood and to the Cross of Jesus Christ.

But so far from the faith having received any harm from this blow, in the [19] hearts of the Believers, it seems rather to have become firmer than before.

His wife — who, it seemed, should have been the most cast down by this occurrence — told us that, when the news of it was brought to her, she remained some time speechless, without realizing anything; and that the first thought which came to her was what she had so often heard the deceased say on many occasions. *He who is the master of it has thus arranged it; what could we do in the matter?* She afterward so bore herself in her affliction, that I do not know how any one of the best Christians in our Europe could have done better. Several of the family told us that the conversations which the deceased had so often held with them while he lived — not having convinced them in his lifetime — came again into their minds at the time of his death, and so forcibly affected them that they apprehended that which they had never well understood, and made resolutions to change their lives.

In fact, his elder brother named Teondechorren, who before had not had a high regard for his instructions [20] and good advice, came to us three days

iours apres le maſſacre, pour nous demander inſtamment le Bapteſme. On l'examine, on le ſonde, on le trouue inſtruit & informé de tout ce qui eſtoit neceſſaire a cela. On prit toutesfois quelque temps pour mieux encore recognoiſtre ſa diſpoſition, à laquelle ne trouuant rien à redire, il fut baptiſé à la feſte de la Natiuité de Noſtre Dame. On luy donna le nom de Ioſeph, qui eſt le nom du defunct, dans l'eſperãce que l'on eut que la vertu de ſon feu frere, auſſi bien que ſon nom reſuſciteroit en ſa perſonne. Nous ne ſçauons pas quels en ſeront les progrez & l'iſſuë, mais à ce commencement nous ne receuons pas moins de contentement de luy que nous en auons receu autresfois de feu ſon frere, lors qu'il commença d'eſtre Chreſtien, voire meſme y trouuons-nous quelque choſe de plus, auec cette difference neantmoins, que ſon frere n'auoit eu perſonne deuant ſoy qu'il eût pû imiter: mais celuy-cy a eu l'exemple de ſon frere, qui ſemble auoir eſté toute la cauſe de ſon bon heur.

[21] La conuerſion de ce nouueau Ioſeph ſemble d'autant plus conſiderable, qu'il a trempé vingt ans durant dans l'exercice de l'Astaenhrohi ou feſtin & danſe de feu, le plus diabolique, & cependant le plus ordinaire remede des maladies qui ſoit dans le pays. Il nous a confirmé tout ce qui en a deſia eſté eſcrit autrefois: & nous a raconté qu'enuiron l'aage de vingt ans, il ſe mit par fantaſie de ieuneſſe à ſuiure ceux qui s'en meſloient: mais que comme il eut veu qu'il n'auoit pas comme les autres, les mains & la bouche à l'eſpreuue du feu, il ſe gardoit bien de toucher à ce qui eſtoit trop chaud, mais qu'il en faiſoit

after the murder, to ask us urgently for Baptism. He was examined, was sounded, and was found instructed and informed upon all that was necessary for it. However, some time was taken in order the better further to observe his disposition, in which finding nothing to criticize, he was baptized on the feast of the Nativity of Our Lady. We gave him the name of Joseph, which was the name of the deceased, in the hope we had that the virtue of his late brother, as well as his name, might be made to live again in his person. We do not know what will be the progress and outcome for him, but at this beginning we are not receiving less satisfaction from him than we received formerly from his late brother, when he began to be a Christian; nay, we even find in him something more,—yet with this difference, that his brother had had no one before him whom he could imitate; but this one has had the example of his brother, which seems to have been the whole cause of his good fortune.

[21] The conversion of this new Joseph seems so much the more important, as he had been for twenty years steeped in the practice of the Aoutaenhrohi, or festival and dance of fire,—the most diabolical, and, at the same time, the most general remedy for maladies that there is in the country. He has corroborated for us everything that has been already written about it; and he related to us that when about twenty years old he began, through a youthful fancy, to follow those who turned their attention to this; but when he saw that he had not, like the others, hands and mouth which were fireproof, he was very careful not to touch what was too hot, but he made only

ſeulement le ſemblant, & couuroit ſon ieu du mieux qu'il pouuoit.

Au bout de quelque temps il eut vn ſonge, dans lequel il ſe vid aſsiſter à vne de ces danſes ou feſtins, & manier le feu comme les autres, & entendit en meſme temps vne chanſon, laquelle il fut eſtonné à ſon reſueil de ſçauoir en perfection. Au premier feſtin qui ſe fit de cette nature, il ſe mit à chanter ſa chanſon, & voila petit à petit qu'il ſe [22] ſent entrer en fureur: il prend les braizes & les pierres ardentes auec les mains & les dents du milieu des braziers, il enfonce ſon bras nud tout au fonds des chaudieres boüillãtes, le tout ſans lezion ny douleur; en vn mot le voila maiſtre paſſé. Et depuis, l'eſpace de vingt ans il luy eſt arriué quelquefois d'aſſiſter à trois & quatre feſtins ou danſes de cette nature en vn iour, pour la gueriſon des malades.

Il nous a aſſeuré que tant s'en faut pour lors qu'on ſe bruſle, qu'au contraire on ſent de la fraiſcheur aux mains & à la bouche, mais que le tout ſe doit faire en ſuitte & dependemment de la chanſon qu'on a appriſe dans le ſonge; qu'autrement rien d'extraordinaire ne ſe fait.

Il nous diſoit en outre que pour lors de temps en temps il ſe voyoit en ſonge aſſiſter à ces feſtins, & que là on luy donnoit ou preſtoit quelque choſe qu'il portoit ſur ſoy pendant la ceremonie. Cela lui eſtoit vn aduertiſſemẽt qu'il ne falloit pas qu'il l'entreprit la premiere fois, qu'il n'eut ſur ſoy ce qu'il auoit veu en ſonge, [23] ce qui faiſoit qu'à la premiere danſe il declaroit ſon deſir, & auſſi toſt on luy iettoit ce qu'il auoit declaré luy eſtre neceſſaire pour ioüer ſon perſonnage. Cela à mon iugement, ſe doit appeller de

a pretense of doing it and played his part to the best of his ability.

At the end of some time he had a dream, in which he saw himself present at one of these dances or festivals, and handling fire like the others, and he heard at the same time a song, which he was astonished to know perfectly on awaking. At the first feast of this kind which was made, he began to sing his song, and behold, by degrees he [22] felt himself becoming frenzied,—he took the burning embers and the hot stones with his hands and with his teeth from the midst of the live coals, he plunged his bare arm to the bottom of the boiling kettles, and all without any injury or pain, in a word, he was master of his trade. And since then for the space of twenty years, it has befallen him sometimes to be present at three or four festivals or dances of this kind in one day, for the healing of the sick.

He assured us that, far from being burned then, one felt, on the contrary, a coolness of the hands and mouth; but that all must be done following and depending upon the song that has been learned in the dream; that otherwise nothing extraordinary takes place.

He told us, besides, that then from time to time he saw himself in dreams present at these feasts, and that then something was given or lent him that he should wear about his person during the ceremony. This was a warning to him that he must not undertake it the next time, unless he had about him that which he had seen in his dream; [23] for this reason, at the next dance, he declared his wish, and immediately there was thrown him that which he had declared to be necessary to him, in order that he might

ſon vray nom, renouuellement d'hommage & de reconnoiſſance que le malin eſprit tire de tẽps en tẽps de ces pauures Peuples, cõme des eſclaues de ſa puiſſance.

Maintenant ce pauure hõme eſt tout rauy, de ſe voir en l'eſtat où il eſt. Il va ſouuent ſe repreſentant qu'il eſt comme vn prisõnier de guerre de ces quartiers, eſchappé de la main de ſes ennemis; pendant que ſes compagnons attachez aux liens, ſont à la veille de ſouffrir d'horribles tourmens: ce ſont ſes propres penſées. Il a tout d'vn coup rompu auec toutes les ſuperſtitions du pays; & en tous les feſtins où il a eſté inuité depuis ſon bapteſme, il a genereuſement gardé la liberté que nous demandons de nos Chreſtiens en telles rencontres: & par tout où il ſe trouue, il fait ouuertemẽt profeſſion de ce qu'il eſt. Il a voulu que la volonté du defunct fut executée, touchant la petite Thereſe ſa niepce, [24] & qu'elle fut menée à Quebec, & miſe entre les mains des Meres Vrſulines, reſolu à tout ce que Dieu en ordonneroit. Et en vn mot, il nous donne tout contentement.

Ce bon homme iuſques icy n'eſtoit pas beaucoup conſiderable parmy ceux de ſa Nation: mais depuis qu'il s'eſt fait Chreſtien il a eſté regardé de tout autre œil par les Capitaines meſmes, & les plus conſiderables de ſon bourg, qui l'ont voulu mettre dans les affaires. Or vn iour comme il ſe fut engagé à nous rendre quelque ſeruice (c'eſtoit pour faire le voyage de la Nation Neutre, & aſsiſter au retour les Peres qui y eſtoient en Miſsions) s'eſtant en meſme temps rencontré qu'on le voulut employer pour les affaires du public, il taſcha de ioindre l'vn auec l'autre, & en propoſa les expediens au Conſeil: mais

play his part. This, in my judgment, ought to be called by its true name, a renewal of homage and of recognition that the evil spirit now and then draws from these poor Tribes, as from slaves to his power.

Now this poor man is wholly charmed at finding himself in his present condition. He is often imagining that he is like a prisoner of war in these quarters, escaped from the hands of his enemies, while his companions, bound with chains, are on the eve of suffering horrible torments; these are his own thoughts. He broke away, at once, from all the superstitions of his country; at all the feasts to which he has been invited since his baptism, he has courageously kept the liberty that we ask for our Christians on such occasions; and, wherever he has been, he has openly made profession of what he is. He wished that the will of the deceased should be carried out, concerning the little Therese, his niece,— [24] that she should be taken to Quebek and put into the hands of the Ursuline Mothers,—saying that he was resolved upon anything that God should order concerning her; in a word, he gives us complete satisfaction.

This good man, until now, was not of much importance among those of his Tribe; but since he has become a Christian he has been looked upon in a very different light by the Captains themselves, and by the most influential men of his village, who have wished to employ him in public affairs. Now, one day, when he had engaged to render us a certain service (it was to make a journey to the Neutral Nation, and to attend on their return the Fathers who were there on Missions), having found that they wished to employ him at the same time in public business,

n'ayant peu eſtre agreez par ceux qui y preſidoient, les deux affaires eſtans deuenus incompatibles, il pria qu'on ne trouuaſt point mauuais qu'il ne ſe meſlaſt point de celles du Public, faiſant vne proteſtation ſolemnelle, Que par tout [25] où il s'agiroit du ſeruice de Dieu & du noſtre, il n'y auoit affaire qu'il ne poſtpoſaſt à celle là.

Sa femme d'vn tres-bon eſprit & d'vne belle humeur eſtant deuenuë Catechumene en meſme temps que ſon mary fut baptiſé, fut en fin baptiſée elle meſme à Paſques dernier, & nommée Catherine: nous en eſperons beaucoup. Plaiſe à Dieu benir ce mariage confirmé Chreſtiennement dans toute la ſtabilité ſouhaitable.

Ce n'eſt pas ſeulement ſur la famille du defunct Ioſeph Chihȣatenhȣa, que les benedictions du Ciel ſont tombees heureuſement depuis ſa mort, mais nous en voyons des effects pleins de conſolation ſur tous les autres Chreſtiens qui compoſent cette petite Egliſe; car à peine pourrions nous deſirer plus de contentement & de ſatisfaction que nous receuons de ce petit troupeau, qui nous paroiſt comme vne petite maſſe d'or eſpurée à la fournaiſe de pluſieurs tribulations, qui ont en fin ſeparé le vray d'auec le faux: de ſorte que nous ne voyõs preſque plus perſonne parmy nos Chreſtiens, [26] de la ſincerité duquel nous ayons ſuiet de douter.

Le bruit eſtãt venu au bourg de la Cõception enuiron la my-Iãuier, que nos PP. de la Miſſiõ des Apoſt. aux Khionõtatehronons s'eſtoiẽt perdus dãs les neiges, en retournãt ici faire vn tour, quelques vns de ces bõs Chreſtiẽs auſſi toſt ſe mirẽt en deuoir de les aller chercher ou ſecourir; mais les ayãt trouué à 2.

he endeavored to join one with the other, and proposed expedients for that to the Council. But, as these could not be accepted by those who presided thereat,— the two affairs having been incompatible,— he begged they would not take it amiss should he not engage in the Public business, making a solemn protestation, that whenever [25] it was a question of the service of God or of ourselves, there was no business which he would not defer thereto.

His wife, who has a very good mind and a beautiful disposition, having become a Catechumen at the same time that her husband was baptized, was finally herself baptized last Easter, and named Catherine: we hope much from her. May it please God to bless with all desirable stability this marriage which has been confirmed in a Christian manner.

It is not only upon the family of the deceased Joseph Chihwatenhwa, that the blessings of Heaven have fallen favorably since his death; but we see its effects, full of consolation, on all the other Christians who compose this little Church; for we could hardly desire more content and satisfaction than we receive from this little flock. It appears to us like a little lump of gold refined in the furnace of many tribulations, which have at last separated the true from the false; so that we scarcely see any person among our Christians [26] whose sincerity we have reason to doubt.

The report having reached the village of la Conception, about the middle of January, that our Fathers of the Mission of the Apostles to the Khionontatehronons had been lost in the snow, in returning here to make a trip, a few of these good Christians immediately set about going to seek or aid them; but

ou 3. lieuës du bourg qui s'en venoiẽt, apres auoir paſſé la nuit dãs les bois aſſez heureuſemẽt par vne bõne rencontre ou pluſtoſt cõduite de Dieu; ils prirẽt le deuãt pour faire preparer à mãger à ces pauures PP. qui n'auoiẽt mangé de ce iour.

Le defunt depuis le trãſport de noſtre demeure hors de sõ bourg, auoit deſtiné vne partie de ſa cabane pour vne chapelle. Cela de ſon viuãt n'auoit pû eſtre executé, ſa mort eſtãt ſuruenuë au tẽps que le bourg chãgeoit de place, & que chacun ſe faiſoit vne nouuelle cabane. Mais au mois d'Octobre enſuiuant, le tout ſe trouuãt diſpoſé, la Chappelle fort cõmode y fut dreſſée, & la premiere Meſſe dite le 14. du meſme mois. C'eſt en cette [27] Chapelle (de laquelle en noſtre abſence ce nouueau Chreſtien a la clef) que s'aſſemblẽt matin & ſoir les Chreſtiẽs, pour faire leurs prieres, auſquelles preſide le Chreſtien le plus anciẽ & le plus cõſiderable pour le presẽt, de cette petite Egliſe, nõmé René Tſondihẅane. C'eſt luy ſur tous qui a le ſoin de remarquer le *Sainct Iour*. c'eſt à dire, le Dimanche: ce qu'il fait auec les autres, diſant tous les iours de la ſemaine vne dixaine de ſon chapellet à ce deſſein.

Ils s'aſſemblent en cette meſme Chapelle, tous les Dimãches, ou pour entendre la Meſſe & l'inſtructiõ publique lors que nous y sõmes, ou pour dire en communauté leur chapellet. Quãd ils pensẽt que nous ne sõmes pas pour nous trouuer auec eux le Dimãche, raremẽt quelqu'vn d'eux mãque-il à ſe trouuer chez nous pour celebrer ce S. iour. Celui dõt ie parlois maintenãt René Tſondihẅane y a paſſé quelquefois les 8. iours. Or deuant que cõclure ce qui appartient à cette petite Egliſe; ie ne puis ob-

having found them 2 or 3 leagues from the village to which they were coming,—after having passed the night safely in the woods by a favorable chance, or rather a leading of God,—they preceded them, in order to have food prepared for these poor Fathers, who had eaten nothing that day.

The deceased, after the transfer of our residence from his village, had intended to give a part of his cabin for a chapel. This during his life could not be accomplished, his death happening at the time the site of the village was being changed, and when every one was making himself a new cabin. But in the month of October following, everything having been arranged, a very comfortable Chapel was set up, and the first Mass was said on the 14th of the same month. In this [27] Chapel (of which in our absence this new Christian has the key) the Christians assemble morning and evening in order to say their prayers, at which the oldest Christian—and at present, the most influential one of this little Church—presides, who is named René Tsondihwane. It is he, above all, who has the care of observing the *Holy Day*, that is to say, Sunday; which he does in the presence of the others, saying every day of the week a decade of his rosary for this purpose.

They meet together in this same Chapel, every Sunday, either to hear Mass and the public instruction when we are there, or to repeat in common their rosary. When they think that we are not to be with them on Sunday, some one of them rarely fails to be present with us, that he may celebrate this Holy day. He of whom I was just speaking, René Tsondihwane, has sometimes spent 8 days with us. Now, before concluding what concerns this little

mettre ce qui eſt arriué à ce bon Sauuage, qui eſtoit bien capable d'ébranler la foy, ſi Dieu ne l'eut aſſiſté biẽ particulieremẽt.

[28] Il eſt aagé d'enuiron ſoixante ans. Au commencement qu'il fût en aage de faire des feſtins & d'y aſſiſter, il eut vn ſonge dans lequel il luy fut defendu de faire iamais feſtin de chien, ny ſouffrir qu'on luy en fiſt, qu'autrement malheur luy arriueroit: il auoit touſiours eu vn grand ſoin d'obſeruer ce ſonge, iuſques à ce que l'année paſſée au commencement de l'hyuer, eſtant allé en viſite en quelque bourg, quelque ſien amy luy deſira faire feſtin de chien: il ſe ſouuint auſſi toſt de ſon ſonge, toutesfois penſant en meſme temps qu'il eſtoit Chreſtien & que ſes ſonges ne luy deuoient plus eſtre conſiderables, il accepta le feſtin. Il ne fut pas pluſtoſt de retour à ſa maiſon que voila vne ſienne fille & vn de ſes fils malades, & en ſuitte qui meurent. Ce coup l'eſbranſla, & luy fit faire le faux pas, que nous auons remarqué en la precedente Relation. Mais s'eſtant releué de ſa cheute au bout de quelques iours, par l'aſſiſtance & les bonnes paroles de feu noſtre Chreſtien, qui l'ayant premierement gaigné à Dieu, le regaigna derechef cette ſeconde [29] fois. Il nous auoit depuis dõné beaucoup de contentement, mais voicy vne occaſion dans laquelle il a du tout reparé la faute de ſa cheute par la fermeté de ſa foy, & par la conſtance qu'il y a fait paroiſtre.

René donc vn peu apres ſon bapteſme, ſe trouuant à la peſche auec noſtre feu Chreſtien Ioſeph Chih8atenh8a; celuy-cy vint à ſonger tout ce qui en effet luy eſt arriué enuiron quatorze mois apres. Sçauoir que trois ou quatre Iroquois l'attaquoient, que s'eſtant

Church, I cannot omit what happened to this good Savage, which was perhaps enough to shake his faith, if God had not very specially helped him.

[28] He is about sixty years old. At the beginning, when he was at an age to make feasts and to be present at them, he had a dream, in which he was forbidden ever to make a dog feast, or to permit that any one should make one for him, or else misfortune would happen to him. He had always taken great care to obey this dream, until last year, at the beginning of winter, having gone on a visit to some village, one of his friends desired to make a dog feast for him. He immediately remembered his dream; nevertheless, thinking at the same time that he was a Christian and that his dreams ought no longer to be important to him, he accepted the feast. He had no sooner returned to his house than he found one of his daughters and one of his sons sick, who afterward died. This stroke unsettled him, and caused him to make a false step, which we noticed in the preceding Relation. But having recovered from his fall at the end of a few days, by the assistance and the good words of our late Christian,— who, having first won him to God, won him anew this second [29] time,— he has since given us great satisfaction; but here is an occasion upon which he wholly repaired the error of his fall by the firmness of his faith and by the constancy which he displayed.

René, a short time after his baptism, was fishing with our late Christian Joseph Chihwatenhwa, and the latter happened to dream all that really befell him about fourteen months afterward,— namely, that three or four Iroquois attacked him; that, having defended himself, he was thrown to the ground; that

defendu il auoit eſté teraſſé, qu'on luy auoit enleué ſa mouſtache; & qu'on luy auoit donné vn coup de hache à l'endroit de la teſte d'où on la luy auoit enleuée. Le feu Chreſtien s'eſueillant apres ce ſonge, s'addreſſe à René ſon compagnon. Ah! mon camarade, dit-il, c'eſt à ce coup que ſi nous n'eſtions Chreſtiens, il nous faudroit auoir recours à nos chanſons & feſtins, pour effacer le malheur de mon ſonge: mais ce n'eſt pas luy qui a eſté le maiſtre de nos vies; c'eſt celuy qu'on nous a enſeigné, & en qui nous croyons, qui ſeul en diſpoſera [30] ſelon ſon bon plaiſir. Et là deſſus luy racõte le ſonge que ie viẽs de dire. Nous auõs ſuiet de pẽſer que ce meſme ſonge lui reuint pluſieurs fois depuis: car ceux de la famille deposẽt que ſouuẽt le matin ils l'ont entẽdu parler en ſe réueillant, & dire (*Eſt-ce toy qui en es le maiſtre? non, non, il n'y a que* Dieu *qui en diſpoſera.* Or ce qu'il auoit ſongé luy eſtant arriué de poinct en poinct, & le bruit eſtant dãs le pays, qu'il eſtoit mort pour n'auoir pas gardé ſon ſonge, qui le menaçãt des ennemis, luy cõmandoit vn ſacrifice ou feſtin de 2. chiens: cela eſtoit biẽ capable de réueiller dãs l'eſprit du pauure René, auſſi bien que des autres bons Chreſtiẽs, la creance generale, & la deference que tous ces Peuples rendẽt en ſonge, cõme au maiſtre de la vie & de la mort. Il a plû toutefois à Dieu le deliurer de cette tẽtation, & affermir du tout ſon eſprit & ſon courage. Il eſt le premier à ſoudre les difficultez qui ſe preſentent là deſſus, qui ne ſont pas petites.

Cõme nous eſtions à ſa cabane cet hyuer, on luy vint apporter la nouuelle qu'vn ſiẽ fils auoit eſté pris des ennemis, [31] & emmené vif en leur pays. Cette

they took off his scalp, and gave him a blow with a hatchet on the head from which they had removed it. The late Christian awaking after this dream, spoke to René, his companion. "Ah, my comrade," said he, "it is now, if we were not Christians, that we should be obliged to have recourse to our songs and feasts, in order to efface the calamity of my dream. But it is not that which is the master of our lives,—it is he of whom they have taught us, and in whom we believe, who alone disposes of it [30] according to his good pleasure." And thereupon he related to him the dream that I have just stated. We have reason to think that this same dream returned to him several times afterward; for members of his family declared that often in the morning they heard him speak on awaking, and say, *Art thou the master of it? No, no, it is only God who shall dispose of it.* Now that which he had dreamed having happened to him in every point, and the report being abroad in the country that he had died on account of not having observed his dream,—which, menacing him with enemies, commanded him to make a sacrifice or feast of 2 dogs,—this was very likely to revive in the mind of the poor René, as well as those of the other good Christians, the general belief and deference that all these Tribes render to a dream, as to the master of life and of death. However, it pleased God to deliver him from this temptation, and to strengthen thoroughly his spirit and his courage. He was the first to solve the difficulties which are therein presented, and which are not trifling.

As we were in his cabin this winter, the news was brought to him that one of his sons had been taken by the enemy, [31] and led away alive into their

nouuelle le toucha de premier abord, & cõme rentrant en ſoy meſme, helas! mon Dieu, dit-il, que puis-ie trouuer à redire apres ce que vous en auez ordonné?

Voila l'eſtat de noſtre petite Egliſe naiſſante, dãs laquelle ſi nous ne voyõs pas vn grãd troupeau, au moins auõs no⁹ la cõſolation d'y voir la crainte de Dieu, & le ſeruice de ſa Maieſté en recõmãdation. Sur tout, pẽdant l'Aduẽt & le Careſme on n'a pas mãqué matin & ſoir à l'iſſuë de leurs prieres, de leur faire vne petite inſtruction en cõmun, pour eſtablir dãs leur eſprit & dans leur cœur les principes de la vie Chreſtiẽne Le fruict s'en eſt enſuiuy tel que nous euſſions pû ſouhaitter.

Nous auõs viſité tous les autres bourgs & bourgades appartenãtes à cette Miſſion, nous en ſommes reuenus auec cette penſée, que toſt ou tard ils ſeront à nous, ou pluſtoſt à Dieu. Ie ne puis obmettre la ſinguliere obligation que nous auons à Dieu, de nous auoir conſerué le Pere François le Mercier; qui en l'vn des voyages d'hyuer paſſant par neceſſité par deſſus vn lac glacé, ſe vid plutôt [32] tombé dans l'eau, qu'il ne ſe fut apperceu de la foibleſſe de la glace. Quelques Sauuages qui venoient apres luy s'arreſterent tout court, ſongeans plus au danger où ils eſtoient qu'à ſecourir le Pere; ce qu'ils ne voyoient pas meſme pouuoir faire ſans ſe mettre dans vn plus grand danger. Le Pere eſtendant ſes coudes ſe ſouſtenoit le moins mal qu'il pouuoit de glace en glace, & en fin ayant rencontré vn endroit vn peu plus ferme que le reſte, ſe hazarda de faire vn effort, & leuer vne jambe ſur la glace. Le Sauuage le moins eſloigné de luy le voyant en cet eſtat, met bas

country. This news moved him at first, and, as if communing with himself, "Alas! my God," said he, "what can I find amiss in that which you have ordered for him?"

This is the condition of our little, growing Church, in which, if we do not see a great flock, at least we have the consolation of seeing the fear of God and the service of his Majesty honored. Above all, during Advent and Lent, we have not failed morning and evening, at the close of their prayers, to give them a little instruction in common, in order to establish in their minds and in their hearts the principles of the Christian life. Such fruit has followed therefrom as we could have desired.

We have visited all the other villages and hamlets appertaining to this Mission; we have returned from them with this thought, that sooner or later they will belong to us, or rather to God. I cannot pass over the peculiar obligation under which we are to God, for having preserved to us Father François le Mercier, who in one of his winter journeys, passing by necessity over a frozen lake, happened [32] to fall into the water, before he had perceived the weakness of the ice. A few Savages who were following him stopped suddenly, thinking more of the danger in which they were, than of helping the Father, which they saw not even the possibility of doing without putting themselves into a greater danger. The Father, stretching out his elbows, supported himself as well as was possible, from one cake of ice to another; and at length, having chanced on a place a little firmer than the rest, he ventured to make an effort, and lifted his leg upon the ice. The Savage least distant from him, seeing him in this condition,

vn ſac de bled qu'il auoit ſur le dos, & s'approche doucement du Pere, & le ſaiſiſſant par l'eſpaule & par la jambe, il fit vn effort pour le tirer; mais y ſentant trop de reſiſtance, il le quitte pour retourner promptement en lieu de plus grande aſſeurance. Là apres auoir conſideré le Pere, qui de ſon coſté continuoit à faire ce qu'il pouuoit pour faciliter le ſecours dont il auoit beſoin, il ne ſe pût tenir qu'il ne retournaſt faire vn ſecond effort plus grand que le premier, par lequel [33] en fin il tira le Pere hors de l'eau.

Voila quelques-vns des hazards qui ſont inſeparablement attachez à la recherche de nos pauures brebis errantes en ces quartiers, ainſi que nous verrons encore cy apres, mais ce ſont les delices des ſeruiteurs du bon Paſteur.

put down a sack of grain which he had on his back, cautiously approached the Father, and, seizing him by the shoulder and the leg, made an effort to draw him out; but finding him too heavy, he left him, that he might return quickly to a place of greater safety. There, after having looked at the Father, who on his part continued to do what he could to facilitate the help of which he had need, he could not refrain from returning to make a second effort, greater than the first, by which [33] at last he drew the Father out of the water.

These are some of the dangers that are inseparably attached to the search for our poor wandering sheep in these regions, as we shall see still further hereinafter; but these are the delights of the servants of the good Shepherd.

CHAPITRE IV.

DES MISSIONS DE S. IOSEPH AUX ATTINGUEENONGNAHAK, & DE S. IEAN BAPTISTE. AUX ARENDAERONONS.

CES deux Miſſions ſont aſſez heureuſement peuplées pour donner vn raiſonnable employ à ſix & à huict ouuriers: mais le peu de nombre que nous ſommes dans les Hurons, n'eſtant pas meſme ſuffiſant de fournir deux Peres à chaque Miſſion, nous nous ſommes veus obligez de reünir ces deux ſous le ſoin du Pere Antoine Daniel, & du Pere Simon le Moyne. Leur peine en eſt accreuë notablement, quand meſme il n'y auroit que la diſtance des bourgs [34] qu'ils doiuent cultiuer dont les chemins de l'vn à l'autre, ſont tres-ſouuent infeſtez des Iroquois ennemis des Hurons; mais leur ioye croiſt à proportion puis que les démarches que l'on fait à la conqueſte d'vne ſeule ame, ſont autant de pas vers le Ciel.

On va bruſler vn Iroquois en vn bourg aſſez eſloigné; quelle conſolation de partir dans le fort des chaleurs de l'Eſté pour deliurer cette pauure victime de l'enfer qui luy eſt preparé. On l'aborde, & on l'inſtruit lors meſme qu'il gemit ſous la cruauté des ſupplices, incontinent la foy trouue place dans ſon cœur; il recognoiſt & adore pour autheur de ſa vie, celuy dont iamais il n'auoit entendu le nom qu'à l'heure de la mort. Il reçoit la grace du Bapteſme,

CHAPTER IV.

OF THE MISSIONS OF ST. JOSEPH TO THE ATTINGUEENONGNAHAK, AND OF ST. JEAN BAPTISTE TO THE ARENDAERONONS.

THESE two Missions are sufficiently well peopled to give adequate employment to six or eight workers; but the small number that we have among the Hurons not being even ample enough to furnish two Fathers to each Mission, we have found ourselves obliged to unite these two under the care of Father Antoine Daniel and of Father Simon le Moyne. Their labor has been thereby considerably increased, were one to mention only the distance of the villages [34] in which they are to teach, as the paths from one to the other are very often infested by the Iroquois, the enemies of the Hurons; but their joy increases in proportion, since the steps that one takes for the conquest of a single soul are so many steps towards Heaven.

An Iroquois was to be burned in a rather distant village; what a consolation to set out, in the height of Summer heat, in order to deliver this poor victim from the hell which was prepared for him! He was approached and instructed, even while he was groaning under the cruelty of tortures; suddenly faith found a place in his heart,— he recognized and adored, as the author of his life, him whose name he had never heard until the hour of his death. He received the grace of Baptism, and then longed only

& ne reſpire plus qu'au Ciel: on redouble les feux & les flammes, & tout ce que la cruauté fournit à des eſprits enragez de fureur. Ce nouueau, mais ce genereux Chreſtien monté ſur l'eſchafaut qui eſt le lieu de ſon ſupplice, à la veuë de mille perſonnes qui ſont ſes iuges, ſes bourreaux [35] & ſes enemis; eſleue & ſes yeux & ſa voix vers le Ciel, n'y ayant rien deſſus la terre qui arreſte ſon cœur; il s'eſcrie d'vne voix vigoureuſe, & fait ſçauoir à tout le monde les cauſes d'vne ioye qui paroiſt ſur ſon front dans le plus fort des tourmens qu'il endure: Io ſakhrihotat de SaraKȣ-nentai, onne ichien aihei aronhiae eeth de Eihei. Soleil qui es teſmoin de mes tourmens, eſcoute mes paroles; ie ſuis ſur le poinct de mourir: mais apres cette mort, c'eſt le Ciel qui ſera ma demeure. Il redouble & repete ſouuent ces mots, & meurt dedans ces douces eſperances: Quel bon-heur pour cette ame? mais quelle ioye reſſent celuy qui a couru huict & dix lieuës pour luy procurer cette grace. Cet heureux priſonnier ſe nommoit TehondaKȣae, & en ſon bapteſme Ioſeph nõ du bourg dãs lequel il fut brûlé.

Dans le bourg de S. Iean Baptiſte, vn ieune homme tomba ſubitement malade, & malade à la mort, ſouuent depuis quelques années on luy auoit parlé de Dieu, ſoit à QuebeK où il [36] auoit eſté ſept ou huict mois dans noſtre ſeminaire, ſoit apres ſon retour au païs dans les frequentes viſites qu'on auoit fait en ſa cabane; mais iamais ny la foy ny la crainte de Dieu n'eſtoit entrée en cet eſprit; ſes diſcours n'eſtoient rien que des calomnies contre nous, que des blaſphemes contre Dieu, & ce ſembloit des marques infaillibles d'vne ame reprouuée. Que les penſées de Dieu ſont eſloignées des noſtres! Ce ieune

for Heaven; they increased their fires and flames, and everything that cruelty supplies to spirits maddened by rage. This new but courageous Christian,—having ascended the scaffold which was the place of his torment, in the sight of a thousand people who were his judges, his executioners, [35] and his enemies,—raised both his eyes and his voice to Heaven, there being nothing upon the earth to attract his heart; and, shouting in a loud voice, made known to every one the cause of a joy which appeared on his brow in the fiercest tortures that he was enduring: "Io sakhrihotat de Sarakounentai, onne ichien aihei aronhiae eeth de Eihei;" "Sun, who art witness of my torments, listen to my words. I am at the point of death; but, after this death, Heaven shall be my dwelling." He repeated and reiterated often these words, and died in this sweet hope. What happiness for that soul! but what joy does he experience who has sped eight or ten leagues that he may procure for him this grace! This fortunate prisoner was named Tehondakwae, and in his baptism, Joseph—the name of the village in which he was burned.

In the village of St. Jean Baptiste, a young man fell suddenly sick, and sick unto death. For several years he had been often spoken to concerning God,—both in Quebek, where he [36] had been seven or eight months in our seminary, and, after his return home, in frequent visits that had been made to his cabin; but neither faith nor the fear of God had ever entered his soul; his words were nothing but calumnies against us, but blasphemies against God, and seemed infallible signs of a reprobate soul. How remote from ours are the thoughts of God! This

homme n'eſt pas pluſtoſt tombé malade qu'il ouure de luy-meſme les yeux à la verité: la crainte de l'enfer que iuſqu'alors il auoit reputé des fables, luy fait penſer au Paradis: helas! s'eſcrie il, ie me meurs, & les Peres ne ſont pas icy. Courez, ie vous en prie, mon frere, en quelque part qu'ils ſoient (dit-il à vn ſien frere aiſné principal Capitaine de cette nation) courez viſte, & qu'ils ſçachent au pluſtoſt le peril où ie ſuis. Ce frere part en haſte & vient trouuer nos Peres à 12. lieuës de là. Dieu ſçait de quelle part ils volerent à ce pauure malade, qui leur ouure les bras, leur demande pardon, & ſouſpire apres le Bapteſme. Quand [37] Dieu diſpoſe vne ame & luy parle au profond du cœur, il ne faut pas tant de paroles. Il reçoit bien toſt le Bapteſme, & enſemble la paix de l'eſprit, & ce peu qui luy reſtoit de vie, il l'employe iuſqu'au dernier moment à le deliurer du malheur eternel.

Quelque reuolté que puiſſe eſtre vn eſprit contre les veritez de noſtre foy, il ne faut pas deſeſperer de luy auant la mort. Si Dieu qui eſt ſeul offenſé attend l'heure de noſtre ſalut auec tant de patience & de longanimité, c'eſt à nous à ſuiure ſes conduites, & adorer en tout les reſſorts de ſa diuine prouidence.

Nous l'auons veu encore depuis peu en la perſonne d'vn autre ieune homme du bourg ſainct Ignace nommé Ioſeph Teʁatirhon. Le Seminaire de QuebeK l'auoit nourry deux ans entiers, & n'en eſtoit ſorty qu'auec la grace de Chreſtien & la crainte de Dieu: mais en cet aage il eſt bien difficile de conſeruer vn ſi precieux threſor dans le regne de l'impudicité: ſe reuoyãt dans ſon païs, il n'eſt pas long-temps ſans ſe voir engagé dans les vices qui y paſſent pour des

young man had no sooner fallen sick than he of his own accord opened his eyes to the truth; the fear of hell, which until then he had considered a fable, made him think of Paradise: "Alas!" exclaimed he, "I am dying, and the Fathers are not here. Run to them, I beg you, my brother, wherever they may be" (said he to one of his elder brothers, chief Captain of this tribe) "run quickly, and let them know as soon as possible the peril in which I am." This brother set out in haste and came to our Fathers, who were 12 leagues distant. God knows with what anxiety they flew to this poor sick man, who opened his arms to them, asked their pardon, and longed for Baptism. When [37] God prepares a soul, and speaks to the depths of a heart, many words are not needed. He very soon received Baptism and at the same time peace of mind; and the little that remained to him of life he employed, even to the last moment, in saving himself from eternal woe.

However rebellious a soul may be against the truths of our faith, we must not despair of it before death. If God, who is the only one injured, await the hour of our salvation with so much patience and long-suffering, it is for us to follow his leadings and to reverence in all things the movements of his divine providence.

We have seen this again recently, in the person of another young man of the village of saint Ignace, who was named Joseph Tewatirhon. The Seminary of Quebek had maintained him two whole years, and he went out from it with the grace of a Christian and the fear of God; but at such an age it is very difficult to preserve so precious a treasure in the reign of shamelessness,—when he was again in his own

[38] vertus. Nos remonſtrances & les touches de Dieu le reduiſoient de fois à autres en ſon deuoir, mais quoy dans les Hurons auſſi bien qu'au milieu de la France, qui n'eſt pas fortifié d'vn ſecours extraordinaire du Ciel, ſe voit bien toſt retombé dedans ſon malheur; & le pis eſt, que plus on tõbe, plus on enfonce auant dedãs le precipice, vn abyſme en attire vn autre; & bien ſouuent la foy ſe voit eſtouffée au milieu de tant de pechez. Nous craigniõs ce malheur pour ce ieune Chreſtien; mais le moment de ſon ſalut eſtoit venu. Il eſt ſurpris d'vn accident de feu qui penſa l'emporter ſur le champ: ce feu en eſtouffe vn plus infernal qui deuoroit ſon ame: il ne fallut plus penſer qu'au Ciel; nos Peres y courent & luy preſtent aſſiſtance. La Mere de Miſericorde qu'il reclama iuſques à la mort sãs doute le ſecourut en ce moment, d'où dependoit l'eternité; & nous fit voir que pas vn ne ſe perd de ceux que Dieu choiſit pour ſes eſleus.

Noſtre conſolation parmy nos peines eſt d'aller ainſi de bourg en bourg, [39] de village en village recueillir ces eſpics de froment que les Anges ſeparent de l'yuroye, pour que dans le Ciel ils compoſent cette couronne des eſleus, qui a couſté tant de ſueurs & de fatigues au Fils de Dieu.

country, it was not long before he was seen drawn into the vices which there are accounted [38] virtues. Our remonstrances and the strokes of God brought him back, from time to time, to his duty; but, among the Hurons as well as in the midst of France, he who is not fortified by an extraordinary help from Heaven, is seen to fall again very soon into his wretchedness. And the worst is, that the more he falls, the more he plunges forward toward the precipice,— one abyss leads to another; and very often faith is found stifled in the midst of so many sins. We feared this misfortune for this young Christian, but the moment of his salvation had come. He was overtaken by an accident of fire which was near destroying him on the spot; this fire extinguished a more infernal one that was devouring his soul,— it was necessary now to think only of Heaven. Our Fathers ran to him, and lent him assistance. The Mother of Mercy, whom he implored until death, without doubt aided him in that moment on which eternity depended, and made us see that not one of those whom God has chosen as his elect is lost.

Our consolation in the midst of our trials is to go thus from town to town, [39] from village to village, gathering these ears of grain that the Angels are separating from the tares, so that in Heaven they may compose that crown of the elect, which has cost so many labors and fatigues to the Son of God.

CHAPITRE V.

DE LA MISSION DES APOSTRES AUX KHIONONTATE-HRONONS OU NATION DU PETUN.

LE P. Charles Garnier & le P. Pierre Pijart ont eu le ſoin de cette Miſſion; à la culture de laquelle ils n'ont rien oublié de tout ce qu'on pouuoit attendre de bons ouuriers. Les difficultez ſe trouuent d'autant plus grandes en cette Miſſion, que cette Nation n'eſt point du nombre de celles qui deſcendent [pour] la traite des Hurons, ceux qui s'en attribuënt, ne le permettant pas comme nous auons deſia dit autrefois. Ce qui fait qu'ils nous conſiderent comme eſtrangers, & comme perſonnes auec [40] leſquelles ils n'ont aucune liaiſon. Mais en outre les calomnies ordinaires de ceux parmy leſquels nous viuons, rempliſſans tous les iours leurs oreilles, & leurs eſprits, ils ne nous regardent que d'vn œil ſoupçonneux, de quelque malheur que nous leur venons apporter; d'où vient qu'ils tournent incontinent en mal tout ce qu'ils nous voyent faire, & ſur tout les actions les plus ſainctes; n'apportans au reſte autre raiſon de leur défiance, que le ſujet que leur en donnent les Hurons par leurs diſcours.

Pour adoucir & appriuoiſer ces eſprits, nous iugeaſmes qu'il ſeroit à propos, que les Peres allans cette année en leur Miſſion, fiſſent le poſſible pour y tenir quelque aſſemblée generale des principaux du pays, pour les informer deuëme[n]t de nos intentiõs.

CHAPTER V.

OF THE MISSION OF THE APOSTLES TO THE KHIONONTATEHRONONS OR TOBACCO NATION.

FATHER Charles Garnier and Father Pierre Pijart have had care of this Mission, in the instruction of which they have neglected nothing that could be expected of good workers. The difficulties are so much the greater in this Mission, as this Nation is not of the number of those that go down for the Huron trade,—those who claim the trade for themselves not permitting it, as we have already said. This causes them to look upon us as strangers, and as persons with [40] whom they have no connection. But, besides the ordinary calumnies of those among whom we live, which fill their ears and minds continually, they look upon us only with an eye suspicious of some misfortune that we have come to bring them; for which reason, they put forthwith a bad construction on everything that they see us do, and above all on the most holy acts; nevertheless they bring forward no other motive for their mistrust, than the cause that the Hurons give them for it by their conversation.

In order to soothe and calm these minds, we judged it would be fitting that the Fathers when they went on their Mission this year, should do their best to hold there some general meeting of the chief men of the country, in order duly to inform them of our intentions. And since they saw no better means

Et ne voyans meilleur moyen d'arriuer là, que celuy des preſens, ils en emporterent auec eux, & eſtans arriuez au pays donnerent à entendre leur deſſein.

Ie ne ſçay ſi iamais affaire y a eſté debattuë comme celle-là; les vns agreans la propoſition, les autres ne voulans ouïr [41] parler ny d'aſſemblée, ny de preſens venans de noſtre main, diſans haut & clair, que c'eſtoit le charme duquel nous nous voulions ſeruir, pour ruiner le païs, comme nous auions fait iuſques icy ceux où nous auions eſté. L'aſſemblée toutesfois ſe tint, mais les preſens y furent refuſez: ce qu'on gaigna fut, qu'en cette aſſemblée des plus Notables du Pays, noſtre commiſſion de la part de Dieu leur fut ſignifiée, & l'obligation intimée de reconnoiſtre & honorer ſa Maieſté diuine, & N. Seign. Ieſus-Chriſt, comme le maiſtre de leur vie & de leur ſalut. Peut-eſtre y auoit-il là quelque Predeſtiné, qui en ſon temps fera ſon profit d'vn ſi ſainct diſcours.

Depuis ce temps, les Peres n'ont pas laiſſé d'aller par tous les bourgs & bourgades de leur departement, & y ont fait leur fonction auec toute liberté, comme ayans vn pouuoir independant de toutes ces ceremonies. Et ils y ont trouué tout autre viſage & accueil que celuy que leur auoit voulu donner à entendre vn Capitaine, qui en plein Conſeil leur fit commandement de vuider au pluſtoſt [42] le païs s'ils n'eſtoient ſages; voire meſme il n'y a point eu de bourg, où depuis ils ayent eſté mieux receus que celuy où demeure ce Capitaine, les habitans s'efforçans, ce ſemble, de reparer la faute de leur chef. Mais ils en demeurent là pour le preſent, & ne parlent point encore tout de bõ d'ẽbraſſer la Foy. Nous verrons,

of accomplishing this than that of presents, they carried some with them; and, after arriving in the country, they made known their purpose.

I do not know that ever any matter was argued there as this was,—some agreeing to the proposition, others not wishing to hear [41] mentioned either the meeting, or presents coming from our hands, saying boldly and clearly, that this was a charm which we intended to use in order to ruin their country, as we had hitherto ruined those in which we had been. However, the meeting was held, but the presents were refused; what we gained was that, in this assembly of the most Notable men of the Country, our commission in the name of God was declared to them, and the obligation of recognizing and honoring his divine Majesty and Our Lord Jesus Christ as the master of their lives and their salvation, was enjoined upon them. Perhaps there was present some Predestined soul, which in its own time will profit by so blessed a discourse.

Since that time, however, the Fathers have gone through all the villages and hamlets of this district, and have discharged their duties therein with all freedom, as having a power independent of all these ceremonies; and they have found in these people a totally different manner and reception from that which had been intimated to them by a Captain,—who, in open Council, gave them a command to vacate [42] the country as soon as possible, if they were wise. Indeed, there has been no village in which they have since been better received than in the one where this Captain dwells,—the inhabitants endeavoring, it would seem, to repair the fault of their chief; but they stop there for the present, and

auec le temps, ce que la conſtance produira dans ces eſprits, ſi ce n'eſt que Dieu ſollicité par quelques ſainctes ames, ait agreable d'ouurir vn chemin plus court.

Nous commençons à douter ſi les fleaux & les punitions qui arriuent à ceux qui meſpriſent les viſites & douces ſemonces du Ciel, ne ſerõt point vne des inuentions de ſa bonté, pour faire ouurir les yeux à ces pauures aueugles. Quoy que s'en ſoit, il eſt aſſeuré qu'au bourg d'Ehßae ſurnommé S. Pierre & S. Paul principal bourg de cette Miſſion, d'où le P. Garnier fut chaſſé l'année paſſée, tous les malheurs imaginables sõt arriuez deuãt la fin de l'année. La plus part des cabanes furent bruſlées par les ennemis, enuirõ trois mois apres [43] Pluſieurs ſont morts de faim, de froid, ou de verole; d'autres ont pery dans les eaux; pluſieurs ont eſté pris des ennemis. En fin, la choſe a paru ſi extraordinaire, qu'vn Capitaine d'vn bourg voiſin l'a bien ſceu remarquer, n'attribuãt à autre cauſe la deſolation de ce bourg, qu'au refus qu'ils auoiẽt fait des Predicateurs de l'Euangile l'an paſſé.

Ie groſſirois de beaucoup ce Chapitre ſi i'auois entrepris de declarer icy par le menu tout ce qu'il a fallu que les Peres ayent ſouffert de ces Barbares l'eſpace de 4. ou 5. mois qu'a duré le temps principal de leur Miſſion. Car pour ne rien dire de ce qui eſt commun à tous les Miſſionnaires de ces contrées, dont on a pû voir quelque choſe dãs la derniere Relation, & qui a eſté d'autant plus cõſiderable cette année, que les neiges icy ont eſté extraordinairemẽt hautes. Allãs vn iour d'vn bourg à vn autre, chargez de leur pacquet, ſortis qu'ils furent d'vn petit boquet, ils sẽti-

do not yet speak of embracing the Faith in earnest. We shall see, in time, what constancy will produce in these people, unless God, solicited by some devout souls, be pleased to open a quicker way.

We begin to question if the scourges and punishments, which happen to those who despise the calls and sweet invitations of Heaven, may not be one of the expedients of his goodness, to cause the eyes of these poor blind ones to be opened. At all events, it is certain that to the village of Ehwae, surnamed St. Pierre and St. Paul,— the principal village of this Mission, whence Father Garnier was driven last year,— all imaginable misfortunes happened before the end of the year. The greater part of the cabins were burned by the enemy about three months afterward. [43] Many died of hunger, of cold, or of smallpox; others perished in the water, and many were taken by the enemy. In fact, the matter appeared so extraordinary that the Captain of a neighboring village might well notice it,— attributing the desolation of this village to no other cause than to the refusal they made to the Preachers of the Gospel, last year.

I would greatly lengthen this Chapter if I undertook to set forth here in detail all that the Fathers were compelled to suffer from these Barbarians, in the space of the 4 or 5 months that the principal term of their Mission continued,— to say nothing of that which is common to all the Missionaries of these regions, of which something could be seen in the last Relation, and which has been so much the more considerable this year, as the snow has been here extraordinarily deep. One day, as they were going from one village to another, laden with

rẽt ſoudain chacũ vne main les faiſir par les eſpaules, & vne voix criant; vous eſtes morts! Auſſi toſt ils ſe virent par terre. Ils [44] n'attendoient en ſuitte rien moins que le coup de hache ou de couſteau; mais rien autre choſe ne s'enſuiuit. Ils ſe releuent donc, & apperceurent des Sauuages tous nuds, qui s'enfuyoient l'vn d'vn coſté, l'autre de l'autre, ſans qu'on ait pû ſçauoir ny conjecturer ce qu'ils auoient pretendu en cette action, ou ce qui auoit arreſté leur deſſein.

Vne autre fois faiſans voyage, ils ſe rencontrerent dãs les neiges iuſques au deſſus des genoux, les pieds dans l'eau, & le vẽt ſi rude, que deux Sauuages faiſans ce meſme iour le meſme chemin, y moururent de froid. Vne choſe remarquable ſe paſſa à la mort de l'vn des deux. Celuy-cy faiſoit le voyage auec vne ſienne ſœur iumelle: la voyant en auſſi grand danger de mourir que luy, il prit la peau d'Ours, dont eſtoit couuerte ſa ſœur, & luy donna ſa peau ou robe de Caſtor, comme eſtant chaude: & en effet la fille reſchappa, & le ieune homme mourut.

A propos de cet acte de pieté, i'en diray icy vn autre arriué à la Nation Neutre pendant que nos Peres y eſtoiẽt [45] vn ieune enfant allant puiſer de l'eau dans vne riuiere glacée, tomba dans le trou: vn ſien frere en ayant eſté aduerty s'en court auſſi toſt, & ſe iette apres luy: il fut ſi heureux que d'attrapper ſon petit frere, & le retirer de l'eau par vn autre trou, encore aſſez à temps pour luy ſauuer la vie.

La conſolation que les Peres ont receu à la fin de leur voyage, a eſté, outre quelques enfans baptizez l'année paſſée qu'ils ont trouué morts, & d'autres qu'ils ont nouuellement baptiſé; de voir generalement parlant ces Peuples adoucis & appriuoiſez de la moi-

their bundles, when they issued from a little thicket, each one felt a hand seize him by the shoulder and a voice cried: "You are dead men!" Immediately they found themselves upon the ground. They [44] expected next nothing less than a blow from a hatchet or a knife; but nothing else followed. Then they arose, and perceived the naked Savages who were fleeing, some to one side, and some to the other, without being able to know or to conjecture what they had intended by this action, or what had arrested their design.

At another time, when they were making a journey, they found themselves in snow above their knees, their feet in water, and the wind so rough, that two Savages, taking on that same day that same path, died therein from cold. A remarkable thing occurred at the death of one of the two. This latter was making the journey with a twin sister; seeing her in as great danger of death as himself, he took the Bear skin with which his sister was covered, and gave her his Beaver skin or robe, as it was warm; and, in fact, the girl escaped, and the young man died.

In connection with this act of piety, I will speak here of another, that occurred in the Neutral Nation while our Fathers were there. [45] A young child went to draw water from a frozen river and fell into the hole; one of his brothers, having been told of it, immediately ran and threw himself in after him; he was so fortunate as to seize his little brother and draw him out of the water by another hole, and also in time enough to save his life.

The consolation that the Fathers had at the end of their stay was,—besides some children baptized

tié plus que l'année paſſée: pluſieurs qui commencent à entendre volontiers parler de Dieu, & quelques vns meſmes qui ſembleroient ſuffiſamment diſpoſez pour le Bapteſme, ſi l'experience ne nous auoit fait voir qu'en fait de Barbares, le pluſtoſt baptiſer n'eſt pas le meilleur. Quelques Algonquins de ce quartier commencent meſme deſia à prier & chanter les loüanges de Dieu. L'exemple de quelques-vns de leur langue qu'ils ont veu icy en noſtre maiſon, & [46] d'autres dont ils ont entendu parler, leur donne, ce ſemble quelque ſaincte emulation. Dieu la leur veüille accroiſtre & confirmer.

Ces Algonquins nous ſont d'autant plus conſiderables que nous ſçauons qu'ils ont commerce auec des Nations Occidentales, où nous n'auons encore pû trouuer moyẽ d'aborder. Peut-eſtre eſt ce là la porte que Dieu en ſon temps nous ouurira, ſi nous luy ſommes fideles à ce que nous auons en main.

last year, who they found had died, and others whom they recently baptized,—to see, generally speaking, these People gentler and more docile by half than they were last year; many of them begin willingly to hear of God, and a few of them would even seem sufficiently prepared for Baptism, if experience had not shown us that, as regards Barbarians, immediate baptism is not best. Some Algonquins in these parts begin even now to pray, and to sing the praises of God. The example of some of their own tongue, whom they have seen here in our house, and [46] of others of whom they have heard, gives them, it appears, some holy emulation. May it please God to increase and strengthen it in them!

These Algonquins are especially important to us, as we know that they have dealings with the Western Nations, which we have not yet found any means of reaching. Perhaps this is the door that God in his own time will open to us, if we are faithful to him in that which we have in hand.

CHAPITRE VIII. [i.e., vi.]

DE LA MISSION DES ANGES AUX ATTIKADARON [*sc.* ATTIȣANDARONS] OU PEUPLES DE LA NATION NEUTRE.

C'EST icy vne des Miſſions nouuelles, que nous auons commencé cette année à vne des Nations des plus conſiderables qui ſoit en ces contrées. Il y auoit long-temps que l'on iettoit les yeux de ce coſté là, conformément au ſouuenir de tout plein de perſonnes. Mais nombre d'ouuriers en langues eſtrangeres ne ſe trouuent ou ne ſe forment pas ſi toſt; ſi le S. [47] Eſprit n'y met la main d'vne façon extraordinaire: lors particulierement qu'on eſt deſtitué du ſecours & de l'aſſiſtance de Maiſtres, Truchemens ou Interpretes qui les enſeignent; comme nous le ſommes en ces quartiers.

En outre, ce n'eſtoit pas l'ordre d'aller aux extremitez, ſans paſſer par le milieu; & de s'appliquer à cultiuer les Nations plus eſloignées, deuant que d'auoir trauaillé aux plus proches. Ce qu'ayant eſté fait les années precedentes, nous nous trouuâmes en eſtat, au commencement de l'Automne, de pouuoir deſtiner deux Ouuriers à cette Miſsion, ſans faire aucun tort aux precedentes.

Celuy ſur lequel le ſort tomba, fut le P. Iean de Brebeuf, lequel ayant autrefois eſté choiſi pour nous introduire le premier, & établir en ces cõtrées; & Dieu luy ayant donné pour ce regard vne ſinguliere

CHAPTER VIII. [i.e., vi.]

OF THE MISSION OF THE ANGELS TO THE ATTIWANDARONS, OR PEOPLES OF THE NEUTRAL NATION.

THIS is one of the new Missions that we have begun this year, to one of the most important Nations in these regions. For a long time, according to the recollection of many persons, we had cast our eyes on this quarter. But many workers in strange languages are not found, or very quickly trained, unless the Holy [47] Ghost engage therein in an extraordinary manner; especially when one is destitute, as we are in these parts, of the aid and assistance of Masters, Dragomans, or Interpreters, who teach them.

Besides, our orders were, not to go to the limits without passing through the centre, or devote ourselves to teaching more distant Nations before laboring among those nearer. As this had been done in preceding years, we found ourselves at the beginning of Autumn ready and able to allot two Workers to this Mission without doing any harm to the former ones.

The lot fell upon Father Jean de Brebeuf, who before had been the first one chosen to introduce and establish us in these regions; and as God had given him for this purpose a special blessing,—namely, in the language,—it seemed that this ought to be to us a presumption of what his divine Majesty demanded

benedictiõ, nõmement en la lãgue; il sẽbloit que ce no⁹ deuoit eſtre vn preiugé de ce que ſa ḋiuine Maieſté demãdoit en ce rencõtre, où il eſtoit queſtiõ d'vne introduction toute nouuelle, dans vne Nation differente de langage, au moins en pluſieurs choſes, [48] & où (s'il plaiſoit à Dieu donner ſa benediction) il ſeroit neceſſaire d'eſtablir vne demeure fixe & permanente, qui ſeroit la retraitte des Miſſionnaires d'alentour, comme celle-cy où nous ſommes à preſent, l'eſt des Miſſionnaires des quartiers de deça.

Celuy qui luy fut donné pour compagnon fut le Pere Ioſeph Marie Chaumonot, venu de France l'année d'auparauant que l'on auoit reconneu tres-propre pour les langues.

Cette nation eſt grandement peuplée: l'on y conte enuiron quarante bourgs ou bourgades. Partant de nos Hurons pour arriuer aux premiers & plus proches, on chemine quatre ou cinq iournées; c'eſt à dire, enuiron quarante lieuës, tirant touſiours droit au Sud. De ſorte que nous pouuons dire, que ſi ſelon la derniere & plus exacte obſeruation qu'on a pû faire, noſtre nouuelle maiſon de Saincte Marie (qui eſt au milieu du païs des Hurons) eſt à quarante-quatre degrez & enuirõ vingt & cinq minutes d'eſleuation, l'entrée de la Nation Neutre du coſté de nos [49] Hurons, aura d'eſleuation 42. degrez & demy ou enuiron. Car de penſer en faire pour le preſent vne plus exacte recherche & obſeruation dãs le païs meſme, c'eſt ce qui ne ſe peut. La veuë du ſeul inſtrument ſeroit pour porter à l'extremité ceux qui n'ont pû ſouffrir celle des eſcritoires, comme nous verrons cy apres.

Du premier bourg de la Nation Neutre, que l'on

on this occasion in which it was a question of an entirely new introduction into a Nation different in language, at least in many respects, [48] and in which (if it should please God to grant his blessing) it would be necessary to establish a fixed and permanent dwelling, which should be the retreat of the neighboring Missionaries, as this one, in which we are at present, is for the Missionaries of the quarters on this side.

He who was given to him as companion was Father Joseph Marie Chaumonot, who came from France the year before, and had been acknowledged very gifted in languages.

This nation is very populous; about forty villages or hamlets are counted therein. Setting out from our Huron people to reach the first and nearest villages, we travel four or five days,—that is to say, about forty leagues,—going always directly South. So we can say that if, according to the latest and most exact observation which we have been able to make, our new house at Sainte Marie (which is in the midst of the Huron country) is in forty-four degrees and about twenty-five minutes of latitude, the entrance to the Neutral Nation from the side of our [49] Huron people will have a latitude of 42 degrees and a half, or thereabouts. For to think of making, for the present, a more exact research and observation in the country itself, is what cannot be done. The sight of the instrument alone would drive to extremities those who have not been able to endure that of inkstands, as we shall see hereafter.

From the first village of the Neutral Nation which one finds on arriving there from this place, and continuing to travel South or Southeast, it is about

rencontre y arriuant d'icy, continuant de cheminer au Midy ou Sudeſt, il y a enuiron quatre iournées de chemin iuſques à l'emboucheure de la Riuiere ſi celebre de cette Nation, dans l'Ontario ou lac de S. Louys. Au deçà de cette Riuiere, & non au delà, comme le marque quelque Charte, ſont la plus part des bourgs de la Nation Neutre. Il y en a trois ou quatre au delà, rangez d'Orient à l'Occident, vers la Nation du Chat, ou Erieehronõs.

Cette Riuiere ou Fleuue, eſt celuy par lequel ſe deſcharge noſtre grand lac des Hurons, ou Mer douce; qui ſe rend premierement dans le lac d'Erié, ou de la Nation du Chat; & iuſques là elle [50] entre dans les terres de la Nation Neutre, & prend le nõ d'Onguiaahra, iuſques à ce qu'elle ſe ſoit deſchargée dãs l'Ontario ou lac de ſainct Louys, d'où en fin ſort le fleuue qui paſſe deuant Quebec, dit de S Laurens. De ſorte que ſi vne fois on eſtoit maiſtre de la coſte de la mer plus proche de la demeure des Iroquois, on monteroit par le fleuue de ſainct Laurens ſans danger, iuſques à la Nation Neutre, & au delà de beaucoup; auec eſpargne notable de peine & de temps.

Suiuant l'eſtime des Peres qui y ont eſté, il y a bien au moins douze mille ames dans toute l'eſtenduë du pays qui fait eſtat de pouuoir encore fournir quatre mille guerriers, nonobſtant les guerres, la famine, & la maladie qui depuis 3. ans y ont extraordinairemẽt regné.

Apres tout, ie croy que ceux qui ont autre fois donné tant d'eſtenduë à cette Nation, & luy ont donné tant de peuples ont entendu par la Nation Neutre, toutes les autres Nations qui ſont au Sud & Suroüeſt

four days' journey to the entrance of the so celebrated River of that Nation, into the Ontario or lake of St. Louys. On this side of that River,—and not beyond it, as a certain Chart indicates,—are the greater part of the villages of the Neutral Nation. There are three or four beyond, ranging from East to West, towards the Nation of the Cat, or Erieehronons.

This Stream or River is that through which our great lake of the Hurons, or fresh-water Sea, empties; it flows first into the lake of Erié, or of the Nation of the Cat,[11] and at the end of that lake, it [50] enters into the territory of the Neutral Nation, and takes the name of Onguiaahra,[12] until it empties into the Ontario or lake of saint Louys, whence finally emerges the river that passes before Quebek, called the St. Lawrence. So that, if once we were masters of the coast of the sea nearest to the dwelling of the Iroquois, we could ascend by the river saint Lawrence without danger, as far as the Neutral Nation, and far beyond, with considerable saving of time and trouble.

According to the reckoning of the Fathers who have been there, there are at least twelve thousand souls in the whole extent of the country, which relies upon being still able to furnish four thousand warriors, notwithstanding the wars, famine, and sickness which for 3 years have been unusually prevalent there.

After all, I believe that those who formerly ascribed such an extent to this Nation, and assigned to it so many tribes, understood by the term "Neutral Nation," all the other Nations which are South and Southwest of our Hurons,—which indeed are very numerous, but which in the beginning [51] having been only confusedly known, were comprised

de nos Hurons, qui en effect ſont en grand nombre, mais qui au commencement [51] n'ayans eſté connuës que confuſément, auoient eſté preſque cõpriſes ſous vn meſme nom. La cognoiſſance plus grande qu'on a euë depuis ce temps là, ſoit de la langue, ſoit du païs, a fait qu'on a diſtingué dauantage.

Au reſte, de pluſieurs Nations differentes dont on a maintenant la cognoiſſance, il ne s'en trouue pas vne qui n'ait commerce ou guerre auec d'autres plus eſloignées. Ce qui confirme qu'en effet la multitude eſt grande de ces Peuples qui nous reſtent à voir: & que s'il n'y a pas encore grãde moiſsõ à faire il y a de grands champs à labourer & ſemer,

Nos François qui les premiers ont eſté icy, ont ſurnommé cette Nation, la Nation Neutre, & non ſans raiſon. Car ce païs eſtant le paſſage ordinaire par terre de quelque Natiõ d'Iroquois & des Hurõs ennemis iurez; ils ſe cõſeruẽt en paix égalemẽt auec les deux. Voire meſme autresfois les Hurons & les Iroquois ſe rencontrans en meſme cabane ou meſme bourg de cette Nation, les vns & les autres eſtoient en aſſeurance tant qu'ils ne ſortoient à la campagne; [52] mais depuis quelque temps la furie des vns contre les autres eſt ſi grande qu'en quelque lieu que ce ſoit, il n'y a pas d'aſſeurance pour le plus foible, particulierement s'il eſt du party Huron, pour lequel cette Nation, pour la plus part, ſemble auoir moins d'inclination.

Nos Hurons appellent la Nation Neutre Attiẽandaronk, comme qui diroit, Peuples d'vne langue vn peu differente: car quant aux Nations qui parlent d'vne langue qu'ils n'entendent aucunement, ils les appellent Akẽanake, de quelque Nation qu'ils puiſ-

almost under one and the same name. The greater knowledge that we have gained since that time, both of the language and of the country has made us more discriminating.

Besides, of many different Nations with whom we now have acquaintance, there is not found one that has not trade or war with others more distant; this assures us that really there is a great multitude of these Tribes, which remain for us to see; and that, if there are not yet abundant harvests to gather, there are great fields to plough and to sow.

Our Frenchmen who were first here surnamed this Nation "the Neutral Nation," and not without reason; for this country being the ordinary land route of some Iroquois Tribes and of the Hurons, who are sworn enemies, they keep themselves equally in peace with both.[13] Nay, even, formerly the Hurons and the Iroquois, when they met in the same cabin or in the same village of this Nation, were both in security so long as they did not go out into the fields; [52] but for some time the rage of one against the other has been so great that, in whatever place they be, there is no security for the most feeble,—especially if he be of the Huron side, for which this Nation, for the most part, seems to have less inclination.

Our Hurons call the Neutral Nation "Attiwandaronk," which is to say "Peoples of a slightly different language;" for, as to the Nations who speak a language which they in no wise understand, they call them "Akwanake,"—of whatever Nation they may be,—which is to say, "strangers." Those of the Neutral Nation, reciprocally, for the same reason call our Hurons Attiwandaronk.

We have every reason to believe that not long ago

ſent eſtre, comme qui diroit eſtrangers. Ceux de la Nation Neutre reciproquement pour la meſme raiſon appellent nos Hurons Attiẽandaronk.

Nous auons tout ſujet de croire qu'il n'y a pas long temps qu'ils ne faiſoient tous qu'vn Peuple, & Hurons & Iroquois, & ceux de la Nation Neutre; & qu'ils viennent d'vne meſme famille, ou de quelques premieres ſouches abordées autrefois aux coſtes de ces quartiers. Mais que par ſucceſſion de temps, ils ſe ſont eſloignez & ſeparez les vns [53] des autres, qui plus, qui moins de demeure, d'intereſts & d'affection: de ſorte que quelques vns ſont deuenus ennemis, d'autres Neutres, & d'autres ſont demeurez dans quelque liaiſon & communication plus particuliere.

Ces Peuples qui ſont Neutres entre les Hurons & les Iroquois, ont de cruelles guerres auec d'autres Nations Occidentales; & particulierement auec les Atſiſtaehronons, ou Nation du Feu: de laquelle l'an paſſé ils prirent cent priſonniers, & cette année, y eſtans retournez en guerre auec vne armée de deux mille hommes, ils en ont encore amené plus de cent ſeptante: enuers leſquels ils ſe comportent quaſi auec les meſmes cruautez que les Hurons enuers leurs ennemis; toutesfois ils ont cela de plus, qu'ils bruſlent les femmes priſonnieres de guerre, auſſi bien que les hommes: ce que ne font pas les Hurons, qui, ou leur donnent la vie, ou ſe contentent de les aſſommer à la chaude, & emporter quelque partie du corps.

Le viure & le veſtir de cette Nation ne ſemble pas beaucoup different de celuy [54] de nos Hurons. Ils ont le bled d'Inde, les faizoles & les citroüilles en eſgale abondance. La peſche pareillement y ſemble

they all made but one People,—both Hurons and Iroquois, and those of the Neutral Nation; and that they came from one and the same family, or from a few old stocks which formerly landed on the coasts of these regions. But it is probable that, in progress of time, they have become removed and separated from one [53] another — some more, some less — in abode, in interests, and in affection; so that some have become enemies, others Neutral, and others have remained in some more special connection and communication.

These Tribes which are Neutral between the Hurons and the Iroquois, have cruel wars with other Western Nations, and especially with the Atsistaehronons, or Fire Nation,—from which they took last year a hundred prisoners; and this year, having returned there for war with an army of two thousand men, they again brought away more than a hundred and seventy, toward whom they conduct themselves with almost the same cruelties as the Hurons do towards their enemies. However, they practice the further cruelty of burning the women prisoners of war, as well as the men,—which is not done by the Hurons, who either give them their lives, or content themselves with knocking them down in the heat of the moment, and bearing off some portion of their bodies.

The food and the clothing of this Nation do not greatly differ from those [54] of our Hurons: they have Indian corn, beans, and squashes in equal plenty; the fishing likewise seems equal, as regards the abundance of fish, of which some species are found in one region, that are not in the other. The people of the Neutral Nation greatly excel in hunt-

eſgale, pour l'abondance de poiſſon, dont quelques eſpeces ſe trouuent en vn lieu, qui ne ſont point en l'autre. Ceux de la Nation Neutre l'emportent de beaucoup pour la chaſſe des Cerfs, des Vaches & des Chats ſauuages, des loups, des beſtes noires, des Caſtors & autres animaux, dont les peaux & les chairs ſont precieuſes. L'abondãce de chair y a eſté grande cette année pour les neiges extraordinaires qui ſont ſuruenuës, qui ont facilité la chaſſe. Car eſtant choſe rare que de voir dans le païs plus d'vn demy pied de neige, il y en auoit cette année plus de trois pieds. Ils ont auſſi quantité de coqs d'Inde ſauuages, qui vont par troupes dans les champs & dans les bois.

Pour le rafraiſchiſſement des fruicts, il ne s'y en trouue pas plus qu'aux Hurons, ſi ce n'eſt des chaſtaïgnes dont ils ont quantité, & des pommes de bois vn peu plus groſſes.

Ils vont couuerts d'vne peau ſur la chair nuë comme tous les Sauuages; mais [55] auec moins de retenuë que les Hurons pour le brayé, dõt pluſieurs ne ſe ſeruẽt point du tout: d'autres s'en ſeruent, mais pour l'ordinaire de la ſorte qu'à grãd peine ce qui ne ſe doit voir ſe trouue caché. Les femmes toutefois ſont ordinairement couuertes au moins depuis la ceinture iuſques aux genoux. Ils ſemblent plus deſbordez & impudents en leurs impudicitez, que nos Hurons.

Ils paſſent leurs peaux auec beaucoup de ſoin & d'induſtrie, & s'eſtudient à les enjoliuer en diuerſes façõs; mais encore plus leur propre corps, ſur lequel depuis la teſte iuſqu'aux pieds ils ſont faire mille diuerſes figures auec du charbon picqué dans la chair, ſur laquelle auparauãt ils ont tracé leurs lignes. De

ing Stags, Cows, wild Cats, wolves, black beasts,[14] Beaver, and other animals of which the skin and the flesh are valuable. The supply of meat has been great there this year on account of the heavy snows which have fallen and which have facilitated hunting; for it is a rare thing to see in the country more than half a foot of snow, and they have had this year more than three feet. They have also multitudes of wild Turkeys, which go in flocks through the fields and woods.

As for the refreshment of fruits, not more of them are found there than among the Hurons, unless it be chestnuts, of which they have plenty; and wild apples, a little larger than these.

They cover the bare flesh with a skin, like all Savages; but [55] with less modesty than the Hurons as to the breechcloth, which many do not use at all; others use it, but generally in such a way that with great difficulty is that concealed which should not be seen. The women, however, are ordinarily covered, at least from the waist as far as the knees; they seem more dissolute and shameless in their licentious acts than are our Hurons.

They dress their pelts with much care and skill, and study to beautify them in many ways; but still more their own bodies, upon which, from the head even to the feet, they cause to be made a thousand different figures with charcoal pricked into the flesh, upon which previously they have traced their lines,—so that sometimes one sees the face and breast ornamented with figures, as are in France the helmets, breastplates, and gorgets of military men; and the remainder of the body is appropriately decorated.

As for the rest of their customs and manners, they

ſorte qu'on leur void quelquefois le viſage & l'eſtomac figuré, cõme le ſont en France les morions & les cuiraſſes & les hauſſecols des gens de guerre, & le reſte du corps à l'aduenant.

Pour le reſte de leurs couſtumes & façõs de faire, ils ſont preſque en tout sẽblables aux autres Sauuages de ces contrées; ſpecialemẽt en leur irreligiõ & gouuernemẽt, [56] ſoit politiq; ſoit œconomiq;.

Il y a toutesfois quelques choſes en quoy ils ſemblent vn peu differens de nos Hurons Premierement, ils paroiſſent plus grãds, plus forts & mieux faits.

Secondement, l'affectiõ enuers leurs morts, ſemble eſtre bien plus grande. Nos Hurons incontinent apres la mort, portent les corps au cimetiere, & ne les en retirent que pour la feſte des Morts: ceux de la Nation Neutre, ne portent les corps au cimetiere que le plus tard qu'ils peuuent, lors que la pourriture les rendroit inſupportables. D'où ce fait que les corps paſſent ſouuent l'hyuer entier dans les cabanes; & les ayànt vne fois mis dehors ſur vn eſchaffaut pour pourrir, ils en retirent les os le pluſtoſt qu'il ſe peut, & les expoſent en veuë, arrangez de coſté & d'autre dans leurs cabanes, iuſques à la feſte des Morts. Cet obiect qu'ils ont deuant les yeux, leur renouuellant continuellement le reſſentiment de leurs pertes, leur fait ordinairement ietter des cris, & faire des lamentations tout à fait lugubres, le tout en chanſon. Mais cela ne ſe fait que par les femmes.

[57] La troiſieſme choſe en quoy ils ſemblent differens de nos Hurons, c'eſt en la multitude & qualité des fols. On ne trouue autre choſe, allant par le pays, que des gens qui font ce perſonnage auec toutes les extrauagances poſſibles, & libertez qu'ils pren-

are, in almost all things, like the other Savages of these regions, especially in their irreligion and government, [56] whether political or domestic.

However, there are some things in which they seem a little different from our Hurons. First, they appear taller, stronger, and better proportioned.

Secondly, their affection toward their dead seems to be much greater. Our Hurons immediately after death carry the bodies to the burying ground and take them away from it only for the feast of the Dead. Those of the Neutral Nation carry the bodies to the burying ground only at the very latest moment possible when decomposition has rendered them insupportable; for this reason, the dead bodies often remain during the entire winter in their cabins; and, having once put them outside upon a scaffold that they may decay, they take away the bones as soon as is possible, and expose them to view, arranged here and there in their cabins, until the feast of the Dead. These objects which they have before their eyes, renewing continually the feeling of their losses, cause them frequently to cry out and to make most lugubrious lamentations, the whole in song. But this is done only by the women.

[57] The third respect in which they seem different from our Hurons, is in the multitude and sort of lunatics. In going through the country, one finds nothing else but people who play this part with all possible extravagances, and any liberties they choose, and who are suffered to do all that is pleasing to them, for fear of offending their demon. They take the embers from the fire, and scatter them around; they break and shatter what they encounter, as if they were raving,— although in reality, for the most

nent, & qui ſont tolerés de faire tout ce qui leur plaiſt, crainte de deſplaire à leur demon. Ils iettent & eſparpillent les braiſes des foyers, rompent & briſent ce qu'ils rencontrent, comme s'ils eſtoient furieux, quoy qu'en effect, pour la plus part ils ſoient auſſi preſens à eux meſmes, que ceux qui ne font pas ce perſonnage. Mais ils ſe comportent de la ſorte, pour donner, diſent-ils, ce contentement à leur demon particulier, qui demande & exige cela d'eux: ſçauoir à celuy qui leur parle en ſonge, & qui leur fait eſperer l'accompliſſement de leurs ſouhaits pour le bon ſuccez de la chaſſe.

Les Peres eſtans en ces quartiers apprirent que les Oneiochronons (qui ſont vne des cinq Nations d'Iroquois) auoiẽt vne façon de gouuernement fort particulier. Les hommes & les femmes y [58] manient alternatiuement les affaires: de ſorte que ſi c'eſt maintenãt vn hõme qui les gouuerne, ce ſera apres ſa mort vne femme, qui de ſon viuant les gouuernera à ſon tour, excepté ce qui regarde la guerre; & apres la mort de la femme, ce ſera vn homme qui reprendra derechef le maniement des affaires.

Quelques anciens racontoient à nos Peres qu'ils auoient cognoiſſance d'vne certaine Natiõ Occidẽtale, vers laquelle ils alloiẽt faire la guerre, qui n'eſtoit pas beaucoup eſloignée de la mer. Que les habitãs du lieu y peſchoiẽt les Vignots, qui ſont vne eſpece d'huiſtres, dont l'eſcaille ſert à faire la pourcelaine, qui ſont les perles du païs. Voicy la façon qu'ils deſcriuent leur peſche. Ils obſeruent quand la mer mõte aux endroits où ces Vignots abondent; & lors que la violence des flots les pouſſe vers le bord, ils ſe iettent à corps perdu dans les eaux, & ſe faiſiſſent

part, they are as self-collected as those who do not play this character. But they conduct themselves in this way, in order to give, they say, this satisfaction to their special demon, who demands and exacts this of them,—that is to say, to him who speaks to them in dreams, and who makes them expect the fulfillment of their wishes for good success in hunting.

While the Fathers were in these quarters, they learned that the Oneiochronons (who form one of the five Iroquois Nations) had a very peculiar form of government. The men and the women therein [58] administer alternately the affairs; so that, if now it is a man who governs them, after his death it will be a woman, who during her life will govern them in her turn, except in what regards war; and, after the death of the woman, it will be a man who will resume again the administration of affairs.

Some old men related to our Fathers that they had acquaintance with a certain Western Nation, against which they were going to make war, and which was not far removed from the sea; that the inhabitants of the place fished for Vignots, that are a kind of oyster, the shell of which serves to make porcelain beads, which are the pearls of the country. This is the way they describe their fishing: they observe when the sea rises in places where these Vignots abound, and when the violence of the waves drives them towards the shore, they throw themselves headlong into the water and seize those that they can catch. Sometimes they find them so large, that it is all they can do to stretch their arms around one of them. Now, many affirm that it must be [59] young men, who have not yet had knowledge of woman, who can carry on this fishery, as otherwise

de ceux qu'ils peuuent atrapper. Ils en trouuent quelquefois de ſi gros, que c'eſt tout ce qu'ils peuuent faire que d'en embraſſer vn. Or pluſieurs aſſeurent, qu'il faut que ce ſoient [59] ieunes gens qui n'ayent encore eu cognoiſſance de femme, qui faſſent cette peſche, qu'autrement ces animaux ſe retirẽt d'eux. Ie m'en rapporte à la verité.

Ils racontoient que ces meſmes Peuples ont vne eſpece de guerre auec certains animaux aquatiques, plus grands & plus legers à la courſe que les Orignaux. Les ieunes gens vont agacer dãs l'eau ces animaux, qui ne manquent pas auſſi toſt de gaigner la terre, & pourſuiure leurs agreſſeurs. Ceux-cy ſe ſentans ſuiuis de trop prés, iettent quelque piece de cuir, cõme ſouliers ſauuages, à ces animaux qui s'arreſtẽt & s'amuſent, pendãt que les chaſſeurs gaignent le deuãt: qui autant de fois qu'ils ſe ſentent ſuiuis de trop prés, font le meſme que la premiere fois, iuſques à ce qu'ils ſoient arriuez à vn fort ou embuſcade d'vne troupe de leurs gens, qui enuironnans la beſte, s'en rendent en fin les maiſtres. Voila ce que nous auons apris de plus conſiderable de ces contrées.

Pluſieurs de nos François qui ont eſté icy, ont fait autrefois voyagé en ce païs de la Natiõ Neutre, pour en tirer les [60] profits & les auantages de pelleterie, & autres petites denrées qu'on en peut eſperer. Mais nous n'auons cognoiſſance d'aucun qui y ſoit paſſé à deſſein d'y preſcher l'Euangile, ſinon du Reuerend Pere Ioſeph de la Roche Daillon Recollect; qui en 1626. y fit vn voyage, & y paſſa l'hyuer. Mais les François qui eſtoient pour lors icy, ayans appris le mauuais traittement qu'il y auoit receu; craignans que les choſes ne paſſaſſent à l'extremité, le retour-

these creatures withdraw from them. I will not decide the truth of this.

They related that these same Tribes have a kind of war with certain aquatic animals larger and lighter in running than the Moose. The young men go into the water to tease these animals, which do not fail immediately to gain the land and pursue their assailants. The latter finding themselves too closely followed, throw some piece of leather, as the shoes of the savages, to these animals, which stop and amuse themselves therewith, while the hunters gain the advance, and as often as they see themselves followed too closely they do the same that they did at first, until they have arrived at a fort or ambush of a band of their people, who, surrounding the beasts, make themselves at last their masters. These are the most important things we have learned in these regions.

Many of our Frenchmen who have been here have, in the past, made journeys in this country of the Neutral Nation for the sake of reaping [60] profit and advantage from furs and other little wares that one might look for. But we have no knowledge of any one who has gone there for the purpose of preaching the Gospel, except the Reverend Father Joseph de la Roche Daillon, a Recollect,[15] who in 1626 made a journey thither, and spent the winter there. But the Frenchmen who were then here, having learned the evil treatment that he had received there, fearing lest matters should go to the extreme, went for him, and brought him back in the Spring of the following year. The zeal which led the aforesaid Father to make this journey, as soon as he had set foot in the Huron country, not having permitted him to

nerent querir, & ramenerent au Printemps de l'année d'apres. Le zele qui porta le ſuſdit Pere à faire ce voyage, auſſi toſt qu'il eut mis le pied aux Hurons, ne luy ayant pas permis de ſe former auparauant à la langue; & ſe trouuant la plus part du temps ſans Truchement, il eſtoit contraint d'inſtruire ceux qu'il pouuoit, pluſtoſt par ſignes que de viue voix. comme il raconte luy-meſme en vne ſienne lettre imprimée. Cela ioint aux mauuais tours que luy ioüerent pour lors les Hurons; qui craignoient le tranſport de la traicte, ſemblables à ceux dont nous parlerons tantoſt, ne luy permit pas en ſi [61] peu de temps, de faire ce qu'il euſt deſiré pour le ſeruice de Dieu.

Quatorze ans donc apres, les deux Peres de noſtre Compagnie, qui ont eu charge de cette Miſſion, partirent de cette Maiſon de S. Marie, le ſecond iour de Nouembre de l'année paſſée 1640.

Arriuez qu'ils furent à S. Ioſeph ou Teanauſtajae dernier bourg des Hurons, où ils deuoient faire leurs prouiſions pour leur voyage, & trouuer des guides pour le chemin. Ceux qui leur auoient donné parole leur ayant manqué, ils ne peurent faire autre choſe, que de s'addreſſer au Ciel, apres quelque vœu fait, le Pere de Brebeuf, rencontra vn ieune homme qui n'auoit aucun deſſein de faire ce voyage, ie ne ſçay par quel mouuement il s'addreſſa à luy, quoy que c'en ſoit, ne luy ayant dit que ces deux mots, Quio ackȣe: ſus allons nous-en de cõpagnie: ce ieune homme ſans reſiſtance les ſuiuit ſur le champ, & leur tint fidelle compagnie. Ils auoient auec eux deux de nos François domeſtiques, tant pour les aſſiſter en leur voyage que pour prẽdre le pretexte de trafiquer par leurs [62] mains, & paſſer comme marchands dans

train himself beforehand in the language, and he being the greater part of the time without an Interpreter, he was constrained to instruct those whom he could, rather by signs than by word of mouth, as he himself relates in one of his printed letters. This, joined to the evil tricks which were played on him then by the Hurons,—who feared the removal of their trade, as did those of whom we shall speak presently,—did not permit him in so [61] short a time, to do what he had desired for the service of God.

Then, fourteen years afterward, the two Fathers of our Society who have had charge of this Mission set out from this House of Ste. Marie the second day of November of last year, 1640.

When they had arrived at St. Joseph, or Teanaustaiae,—the last village of the Hurons where they were to make provision for their journey, and find guides for the way,—those who had given them a promise having failed them, they could do nothing else than appeal to Heaven; after having offered a prayer, Father de Brebeuf met a young man who had no thought of making this journey. I do not know by what impulse he addressed him; however, having said to him only these two words, "Quio ackwe," "Come, let us go away together," this young man, without opposition, immediately followed them, and remained their faithful companion. They had with them two of our French domestics, as much to assist them in their journey as to make a show of trading with their [62] help, and to pass as merchants in the country, in case that without this inducement the doors of the cabins should be shut against them, as in reality happened.

They slept four nights in the woods; and on the

le païs, en cas que ſans cette cõſideratiõ les portes des cabanes leur deuſsẽt eſtre fermées, comme en effet il fut arriué.

Ils coucherent quatre nuicts dans les bois, & le cinquieſme iour ils arriuerent au premier bourg de la Nation Neutre, nommé Kandȣcho, qu'ils furnommerent de tous les Saincts.

Comme on n'ignoroit pas la mauuaiſe diſpoſition des eſprits de ces Peuples, abreuuez ſeulement de tous les mau[u]ais diſcours qui s'eſtoient tenus de nous en nos quartiers les années paſſées, & qui n'en auoiẽt d'ailleurs autre cõnoiſſance; on iugea à propos d'y aller auec preſens & de viſer à quelque aſſemblée des Capitaines & Anciens que l'on eſclairciroit de nos intentions.

Il falloit pour ce deſſein s'addreſſer à celuy des Capitaines qui manie les affaires du public, nommé Tſohahiſſen. Son bourg eſtoit au milieu du païs: pour y arriuer il falloit paſſer par pluſieurs autres bourgs & bourgades: auſquelles les Peres arriuans ils eſtoient tous eſtonnez, que l'effroy auoit marché deuant eux, & auoit par tout fait fermer [63] les portes des cabanes. Le nom d'Echon (qui eſt celuy que les Sauuages ont dõné de tout temps au P. de Brebeuf) retentiſſoit par tout, cõme celuy d'vn des plus fameux ſorciers ou demons qu'on ſe fut iamais imaginé. Toutefois le pretexte de la traite adouciſſoit tout, & céte conſideratiõ les fit arriuer aſſez heureuſemẽt iuſques au bourg de ce principal Capitaine, qui ſe trouua eſtre allé à la guerre, pour ne reuenir qu'au Printẽps. Nos Peres s'adreſſent à ceux qui en ſon abſence faiſoient les affaires, ils leur expoſent leur deſſein de publier l'Euangile par toute

fifth day they arrived at the first village of the Neutral Nation, named Kandoucho, to which they gave the surname of "all Saints."[16]

As we were not ignorant of the evil tendency in the minds of these People,— saturated solely with all the ill-natured remarks that had been made concerning us in our quarters in past years, and who, besides, had no other knowledge of us,— we deemed it expedient to go to them with presents, and to have in view some assembly of the Captains and Aged men whom we could enlighten as to our intentions.

For this purpose it was necessary to apply to one of the Captains, named Tsohahissen, who managed the public affairs. His village was in the midst of the country;[17] in order to reach it, we were obliged to pass through many other villages and hamlets, on arriving at which the Fathers were much surprised to find that terror had gone before them and had caused [63] the doors of the cabins everywhere to be closed. The name of Echon (which the Savages have given at all times to Father de Brebeuf) resounded on all sides, as that of one of the most famous sorcerers or demons that had ever been imagined. However, the pretext of trade made everything easy, and this consideration enabled them to reach quite successfully even the village of the chief Captain, who chanced to be away at war, and would not return until Spring. Our Fathers appealed to those who were conducting the affairs in his absence; they explained to them their plan of publishing the Gospel throughout the extent of these territories, and of forming, by this means, a special alliance with them. As a proof of this, they had brought a collar

l'eſtenduë de leurs terres, & de contracter par ce moyen vne particuliere alliance auec eux. Pour preuue dequoy ils auoient apporté vn collier de deux mille grains de pourcelaine, dont ils deſiroient faire preſent au Public.

Les Capitaines apres auoir tenu conſeil, dirẽt pour reſponſe, Que le chef du païs eſtãt abſent, on ne pouuoit deuãt sõ retour accepter les Preſẽs, qui ſelõ leurs couſtumes, les obligeoient à en faire de reciproques. Que ſi nous voulions attẽdre iuſques là nous pouuions cependant [64] aller librement dans le païs, pour y donner telle inſtruction qu'il nous plairoit.

Rien, ce ſemble, ne pouuoit arriuer plus à propos pour donner temps d'informer en particulier quelques-vns des plus Anciens, & commencer à appriuoiſer ces eſprits ſauuages. Mais deuant que commencer, les Peres iugerent à propos de retourner ſur leurs pas pour reconduire nos domeſtiques hors du païs; puis reprendre pour la ſeconde fois leur chemin, & commencer leur fonction. Ce qu'ils firent, mais le pretexte de la traicte leur manquant, ils eurent bien à ſouffrir en ſuitte de mille calomnies qu'on ſuſcitoit à l'occaſion de leur voyage.

Nos Hurons diſoient, qu'Echon mettant pour la premiere fois le pied dans leur païs, auoit dit: I'y ſeray tant d'années, pẽdant leſquelles i'en feray mourir tant, & puis i'iray ailleurs en faire autant, iuſques à ce que i'aye perdu toute la terre.

D'autres diſoient, qu'Echon apres auoir fait mourir par maladie vne partie [65] des Hurons, eſtoit allé faire alliance auec les Sonontȣehronons, qui ſont vne Nation d'Iroquois, la plus redoutée & la

of two thousand porcelain beads, which they desired to present to the Public.

The Captains, after having held a council, said in reply that, as the chief of the country was absent, they could not accept the Presents before he came back, since according to their customs this would oblige them to make others in return; but, if we were willing to wait until then, we could in the meantime [64] go freely into the country, in order to give therein such instruction as we pleased.

Nothing, it seems, could have happened more opportunely for giving time to instruct in private some of the most Aged men, and to begin to tame these fierce spirits. But, before commencing, the Fathers deemed it expedient to retrace their steps, in order to lead our domestics out of the country, then to take for the second time their way, and begin their duties. This they did, but the pretense of trade failing them, they had much to suffer afterward from a thousand calumnies which were stirred up on account of their journey.

Our Hurons related that, when Echon set his foot in their country for the first time, he had said: "I shall be here so many years, during which I shall cause many to die, and then I shall go elsewhere to do the same, until I have ruined the whole land."

Others related that Echon, after having caused the death, by disease, of a part [65] of the Hurons, had gone to make an alliance with the Sonontwehronons, who form one of the Iroquois Nations,—the one most feared by the Hurons, and the one nearest to them, as the former are distant but a day's journey from the last village of the Neutral Nation, on the side of the East, which is named Onguiaahra, the same name

plus voiſine de nos Hurons; comme n'eſtans eſloignez que d'vne iournée du dernier bourg de la Nation Neutre du coſté de l'Orient, nommé Onguiaahra, du meſme nom que la Riuiere. Qu'il les eſtoit allé trouuer pour leur faire preſent de colliers de pourcelaine & fers de fleſche, & les exciter à venir acheuer de ruiner le païs.

D'autres nous aduertiſſoient à l'oreille, que nous priſſions garde à cette affaire. Qu'il n'y auoit eu autre cauſe du maſſacre d'vn de nos François fait icy il y a quelques années, que des voyages ſemblables, qui mettoient le païs en ialouſie, & en crainte du tranſport de la traite.

D'autres diſoient que lors qu'on auoit enterré cet excellent Chreſtien Ioſeph Chiȣatenhȣa, Echon ſe tournant du coſté du païs des Sonontȣehronons, qui l'auoient tué, dit tout haut (Sonontȣehronon, c'eſt fait de toy, tu es mort) & qu'auſſi toſt apres le Pere s'eſtoit acheminé [66] vers leur quartier pour leur porter la maladie; laquelle en effect ſe trouuoit parmy les ennemis bien forte, pendant le ſejour des Peres à la Nation Neutre. Surquoy les Hurons nous prioient de prendre bon courage, & de faire mourir tous leurs ennemis.

Ie ne ſçay ſi depuis leur depart iuſques à leur retour il s'eſt paſſé ſepmaine, qu'on ne nous ſoit venu apporter nouuelles, qu'ayans eſté trouuez dans la Nation Neutre par les ennemis, ils auoient eſté maſſacrez de leur main. Mais ie ne ſçay s'il y a à douter, ſi ces bruits ne venoient point de la part des Barbares de nos quartiers meſmes, qui couuoient de long temps quelque mauuais deſſein, qu'ils voyoient ne pouuoir iamais executer plus impunement que

as the River. They said he had gone to visit them, in order to make them a present of porcelain collars and arrowheads and to instigate their coming to complete the ruin of the country.

Some warned us privately to beware of this undertaking, as there had been no other cause for the murder of one of our Frenchmen, that occurred here some years ago, than just such journeys which made the country uneasy and fearful of a transference of trade.

Others said that when that excellent Christian, Joseph Chiwatenhwa, was buried, Echon, turning in the direction of the country of the Sonontwehronons, who had killed him, said aloud ("Sonontwehronon, it is all over with thee,—thou art dead"); and that, immediately after, the Father had proceeded [66] toward their district, that he might carry the disease to them,—which in truth was raging fiercely among the enemy during the sojourn of the Fathers in the Neutral Nation. Upon this, the Hurons begged us to have good courage and to cause the death of all their enemies.

From the departure of these Fathers until their return, I do not know that a week passed without some one's coming to bring us news that, these having been found in the Neutral Nation by the enemy, they had been slain by their hands. But I cannot doubt that these reports came from the Barbarians of our own region, who for a long time were meditating some evil design that they saw no possibility of ever executing with more impunity than then,—such a murder being likely to be attributed to any one else rather than to them; and, it being com-

pour lors, ce maſſacre deuant eſtre attribué à tout autre pluſtoſt qu'à eux; & lequel ſe faiſant dans vne Nation eſtrangere, leur païs n'en demeuroit aucunement reſponſable.

Quoy que c'en ſoit, il eſt aſſeuré qu'vn de nos Hurons, nommé Aȣenhoкȣi, neveu d'vn des principaux Capitaines de [67] ce païs, en compagnie d'vn autre Huron a eſté par pluſieurs bourgs de la Nation Neutre, lors que nos Peres y eſtoient; ſe diſant enuoyé de la part des Capitaines & anciens de ce quartier, auec preſens de haches qu'il mõſtroit, pour dõner aduis aux Capitaines que l'on ſe deſiſt de ces François, s'ils ne vouloiẽt voir la ruine du païs, pour ne nous auoir pas preuenu. Et ces porteurs d'aduis adiouſtoient qu'en cas qu'õ fiſt refus de faire le coup, que la reſolutiõ eſtoit priſe aux Hurõs, de l'executer incontinent apres le retour des Peres: & que la choſe eut deſia eſté executée ſi nous ne nous fuſſions tous raſſemblez enſemble en vne meſme maiſon.

Cet Aȣenhoкȣi ayant en ſon chemin rencõtré les Peres dãs vn bourg, leur fit mille careſſes, & les inuitoit & quaſi forçoit de cõtinuer à cheminer plus auãt dãs le païs auec luy. Mais eux ayãs à faire ailleurs le laiſſerent aller. Depuis ayãs apris les diſcours & propoſitiõs du perſonage ils ont fait reflexion auec quelques Sauuages du païs, ſur le deſſein que pouuoit auoir cet Aȣenhoкȣi, les preſſant ſi fort [68] de faire voyage auec luy; & ils n'en ont rien coniecturé que de mauuais.

Celuy-cy, quoy que le plus dangereux, ne fut pas toutefois le plus effronté. Mais vn nommé Oëntara eſtant venu à la Nation Neutre, apres auoir entretenu le païs de tous les mauuais diſcours & calom-

mitted in a strange Nation, their own country would be in no wise responsible.

However, it is certain that one of our Hurons, named Awenhokwi, a nephew of one of the chief Captains of [67] this country, in company with another Huron, had been through many villages of the Neutral Nation while our Fathers were there, and said he had been sent in the name of the Captains and aged men of this neighborhood, with presents of hatchets, which he showed, in order to inform the Captains that they should beware of these Frenchmen unless they were willing to see the country ruined from their not having anticipated us. And these bearers of advice added that, in case they should refuse to carry out the scheme, the Hurons had resolved to accomplish it immediately after the return of the Fathers; and that the thing would have been done before this, had we not all been gathered together in the same house.

While this Awenhokwi was on his way, he met the Fathers in a village, showed them a thousand attentions, invited them and almost forced them to continue traveling further into the country with him; but they having business elsewhere let him go on. Afterward, when they had heard of the speeches and propositions of this fellow, they consulted with some Savages of the country concerning the design this Awenhokwi could have had in urging them so strongly [68] to make the journey with him, and they surmised nothing but evil therein.

This man, although the most dangerous, was not however the most shameless. But one named Oëntara, who came to the Neutral Nation, after having entertained the country with all the evil speeches

nies, dont les precedentes Relations ſont pleines: Que nous nouriſſions la maladie à noſtre maiſon: que nos eſcritures n'eſtoient que ſorcelleries: que nous auions fait mourir tout le monde dans les Hurons, ſous pretexte de preſens: que nous nous diſpoſions à faire mourir tout le reſte de la terre. Adiouſtoit, qu'on euſt hardiment à nous fermer par tout les portes des cabanes, ſi on n'en vouloit bien toſt voir la deſolation. Et il fut ſi impudent que de ſouſtenir le tout en preſence de nos Peres, & de quelques anciens du païs, qui voulurent confronter les vns auec les autres.

Or quoy que le Pere de Brebeuf refuta pertinemment tous ces mauuais eſprits, leur fermât à tous la bouche, & les rempliſſant de confuſion: Si eſt-ce que [69] le venin vne fois ietté ne ſortoit pas ſi facilement du cœur de ces pauures barbares qui craignẽt tout, pour ne pas cõnoiſtre celuy qui ſeul merite d'eſtre craint & redouté. Et pluſieurs autres Hurons ſuruenus là deſſus, qui confirmoient tous ces diſcours, donnerent en fin tant d'ombrages de nous aux chefs & aux Capitaines; qu'au bout d'enuiron deux mois & demy que les Peres auoient commencé leur fonction, ceux a qui ils s'eſtoient adreſſez au commencement, pour tenir conſeil, & qui auoient renuoyé l'affaire au retour de Tſohahiſſen principal Capitaine, les manderẽt & leur declarerent le pouuoir qu'ils auoient de decider les affaires preſſantes, en l'abſence de Tſohahiſſen. Qu'ils commençoient à iuger que noſtre affaire eſtoit de cette nature, & partant qu'ils en vouloient deliberer ſur le champ. Là deſſus faiſans mine de tenir conſeil, & deliberer ſur cet affaire deſia reſoluë par entr'eux, l'vn d'eux

and calumnies with which the preceding Relations are filled,—that we had bred the malady in our own house; that our writings were only sorceries; that we had caused every one among the Hurons to die, under pretense of presents; that we were arranging to bring all the rest of the world to the grave,—added that they should everywhere boldly close the doors of the cabins against us, unless they wished shortly to see desolation therein; and he was so impudent as to affirm everything in presence of our Fathers, and some aged men of the country, who had desired to confront them with each other.

Now, although Father de Brebeuf pertinently refuted all these evil persons, silencing each one and filling them with confusion, still [69] venom once dropped into the heart of these poor barbarians is not very easily cast out; for they fear everything, since they do not know him who alone is worthy to be feared and dreaded. And many other Hurons arrived unexpectedly at that time, who confirmed all these remarks, and, in fact, inspired the chiefs and Captains with so many suspicions respecting us, that at the end of about two months and a half after the Fathers had entered upon their duties, those to whom they had spoken at first about holding a council, and who had deferred the matter until the return of Tsohahissen, the chief Captain, sent for them and declared that they had power to decide pressing affairs in the absence of Tsohahissen, that they began to think our undertaking was of this nature, and that, therefore, they would deliberate upon it immediately. Thereupon they made a pretense of holding a council to consider this matter, which was already resolved upon among them; and one of them

s'approcha des Peres pour leur intimer le reſultat, qui eſtoit; qu'on refuſoit leur preſent. Les Peres dirent que ce n'eſtoit pas la ſeule [70] choſe qui les amenoit; mais principalement le deſir de leur donner la cõnoiſſance d'vn Dieu, & de ſon Fils Ieſus-Chriſt noſtre Seigneur, & partant qu'ils deſiroient ſçauoir s'ils refuſoient d'eſtre enſeignez, auſſi bien qu'ils refuſoient le preſent. A cela ils reſpondirent, Que pour la Foy qu'on leur auoit preſchée, ils l'acceptoient, n'y trouuans rien que de bon: mais que pour le preſent ils le refuſoient abſolument.

Les Peres aſſez contens & ſatisfaits de cette reſponſe, comme penſans auoir le principal de ce qu'ils pretendoient, qui eſtoit la liberté de preſcher & publier l'Euangile dans le païs, iugerẽt cependãt à propos de demander la cauſe du refus du preſent, diſans auoir eu commiſſion de le faire, & eſtre obligez de rẽdre cõpte de ce refus. Ils dirent au cõmencement que le Fiſc eſtoit pauure, & qu'ils n'auoiẽt moyen de leur en faire de reciproque. Les Peres firẽt reſponſe que s'il n'y auoit que cela, ils ne fiſſent point de difficulté d'accepter le preſẽt, qu'ils renonçoient au retour, & à la recognoiſſance de cette nature; qu'il leur ſuffiſoit [71] qu'ils nous tinſſent pour freres. Ils perſiſterent au refus, & ne pouuans apporter de pretexte qui ne fuſt auſſi toſt leué; en fin le chef du Conſeil dit, Hé! quoy dõc, ignorez-vous ce qu'A8enhoK8i dit, & eſt venu faire icy? & en ſuitte le danger où vous eſtes, & où vous mettez le païs? A cela on s'efforça de reſpondre comme au reſte; mais on ne trouua plus d'oreille capable d'ẽtẽdre, il fallut ſe retirer.

Les Peres cependant ne ſe tinrent pas chaſſez du

went to the Fathers to notify them of the result, which was, that their present was refused. The Fathers said that this was not the only [70] thing which had brought them, but the principal thing was the desire to give them a knowledge of the one God, and of his Son Jesus Christ, our Lord; and therefore they would like to know if they refused to be taught, since they had refused the present. To that they answered that, as for the Faith which had been preached to them, they accepted it, finding therein nothing but good; but as for the present, they refused it absolutely.

The Fathers were sufficiently content and satisfied with this answer, because they believed they had gained the principal thing to which they aspired, which was the liberty of preaching and publishing the Gospel in the country; however, they deemed it fitting to ask a cause for the refusal of the present, saying they had been commissioned to give it and would be obliged to render an account of this refusal. They said, at first, that the Treasury was poor, and that they had no means of making one in return. The Fathers answered that if it were only that, they should have no difficulty in accepting the present, as they themselves disclaimed a compensation or reward of this nature; that it would suffice [71] that they should regard us as brothers. They persisted in the refusal, and, not being able to bring forward any pretext which was not immediately set aside, at last the chief of the Council said: "Ah! indeed, do you not know what Awenhokwi said, and came here to do? and do you not know besides, the danger in which you are and in which you are putting the country?" They endeavored to reply to this as to the

Païs par l'iſſuë de ce Conſeil. Ils iugerent bien toutefois que ſi par le paſſé ils auoient eu de la peine, allans par les bourgs, ils en auroient d'oreſnauant plus que iamais. En effect ils n'approchoient pas pluſtoſt d'vn bourg, qu'on crioit de tous coſtez, voicy les Agŏa qui viennẽt (c'eſt le nõ qu'ils donnent à leurs plus grãds ennemis) barrez vos portes: de ſorte que les Peres ſe preſentans aux cabanes pour y entrer ſelon l'ordre & la couſtume du païs, n'y trouuoient pour l'ordinaire que viſage de bois, n'eſtans regardez que comme des ſorciers qui portoient la mort & le malheur par tout: que ſi [72] d'aucuns les receuoient, c'eſtoit ſouuent par crainte qu'ils ne ſe vangeaſſent du refus, que pour l'eſperance qu'on euſt de grand profit, Dieu ſe ſeruant de tout pour nourrir ſes ſeruiteurs.

Au reſte, il n'eſt pas croyable dans quelles frayeurs les diſcours de nos Hurons auoient ietté les eſprits de ces pauures Barbares, deſia de leur naturel extremément défians, particulierement des eſtrangers, & ſur tout de nous, deſquels ils n'auoient iamais entendu que du mal. Tous les diſcours & les calomnies forgées par nos Hurons, les années precedentes, ayant dés lors remply leurs oreilles & leurs eſprits. La ſeule veuë des Peres faits & veſtus d'vne façon ſi eſloignée de la leur, leurs démarches, leurs geſtes, & tous leurs deportemens leur ſembloient autant de conuiction & de confirmation de ce qu'on leur auoit dit. Les Breuiaires, eſcritoires & eſcritures eſtoient cenſez par eux inſtrumens de magie: s'ils ſe mettoient à prier Dieu, c'eſtoit iuſtement dans leur idée, exercice de ſorciers. On diſoit qu'allans au ruiſſeau pour lauer leurs [73] plats, ils empoiſonnoient les

rest; but as no one was found willing to listen, it was necessary to withdraw.

Notwithstanding, the Fathers did not consider themselves driven out of the Country by the result of this Council. However, they thought that if, in the past, they had had trouble in going through the villages, they possibly would have more than ever in the future. Indeed, they no sooner approached a village, than from all sides was screamed: "These are the Agwa who are coming" (this is the name they give to their greatest enemies), "fasten your doors;" so that the Fathers coming to cabins in order to enter them, according to the rule and custom of the country, found there generally only closed doors; for they were looked upon as sorcerers who carried death and misfortune everywhere. And if [72] any received them, it was more often through fear that a refusal might be resented than for the hope they had of great gain,—God utilizing all things to maintain his servants.

Besides, it is inconceivable into what terrors the reports of our Hurons had put the minds of these poor Barbarians,—already by nature extremely suspicious, particularly of strangers; and above all of us, of whom they have never heard anything but evil; all the reports and calumnies forged by our Hurons in preceding years, have, since that time, filled their ears and their minds. The very sight of our Fathers, clothed and arrayed in a fashion so different from their own, their gait, their gestures, and all their manners, seemed like convincing proof and confirmation of what they had been told. Breviaries, inkstands, and writings were considered by them as instruments of magic; if the Fathers began

eaux: que par toutes les cabanes par tout où ils paſſoient, les enfans eſtoient ſaiſis d'vne toux & d'vn flux de ſang: que les femmes deuenoient ſteriles. Bref, il n'y auoit malheur preſent & à venir, dont ils ne fuſſent conſiderez comme la ſource. Et pluſieurs de ceux chez leſquels eſtoient logez les Peres, n'en dormoiẽt ny iour ny nuict: ils n'ozoient toucher à leur reſte, ils rapportoient leurs preſens, tenans tout pour ſuſpect. Les bonnes vieilles ſe tenoient deſia pour perduës, & ne regrettoient que leurs petits enfans, qui euſſent pû repeupler la terre.

Les Capitaines intimidoient les Peres de l'arriuée des Sonontȣehronons, qu'ils aſſeuroient n'eſtre pas loin. D'autres ne diſſimuloient pas que nos preſens n'ayant pas eſté acceptez, c'eſtoit à dire, qu'il n'y auoit point d'aſſeurance pour eux au païs. L'inſolence ſur-tout, & la tyrannie de quelques hoſtes eſtoit inſupportable, qui leur commandoient comme à des eſclaues, & vouloient en tout eſtre obeïs. Quelquefois ils ne leur [74] dõnoient preſque riẽ pour viure; & d'autresfois ils les cõtraignoiẽt d'aller chez tous leurs parens, pour manger ce qu'on leur preſenteroit, & puis payer ce qu'ils ordonneroient.

Bref on ne parloit plus que de tuer & mãger ces deux pauures Peres. Les fols cependant couroient par le bourgs & par les cabanes. Trois vne fois pour vn coup entrerent nuds cõme la main, dãs la cabane où ils eſtoient; & apres y auoir fait pluſieurs tours de leur meſtier, s'en allerent: d'autres fois ces fols s'en venoient aſſeoir proche d'eux, & demandoient à foüiller dans leurs ſacs; & apres leur auoir rauy ce qu'ils auoient entre les mains, s'en alloient faiſans les fols. Bref, il ſemble que les Peres fuſſent

to pray, it was, in their thought, only the performance of sorcerers. It was said that when they went to the brook to wash their [73] dishes, they poisoned the water; that in all the cabins, wherever they went, the children were seized with a cough and a bloody discharge; and that the women became barren. In short, there was no misfortune present or to come, of which they were not considered the source. And many of those persons, in whose cabins the Fathers were lodged, did not sleep either day or night: they dared not touch the food they left, and they brought back their presents, holding everything in suspicion. The poor old women considered themselves as already lost and only regretted their grandchildren, who might have been able to repeople the land.

The Captains threatened the Fathers with the arrival of the Sonontwehronons, who, they asserted, were not far away. Others did not conceal that as our presents had not been accepted, that meant there was no security for them in the country. Above all the insolence and the tyranny of some of their hosts were insupportable, who commanded them as slaves, and wished to be obeyed in all things. Sometimes they [74] gave them almost nothing for food; and at other times they compelled them to go to the cabins of all their relatives, to eat what was set before them, and then to pay what they should dictate.

In short, they spoke of nothing but of killing and eating these two poor Fathers. In the meantime, the madmen were running through the villages and the cabins. Once, three of them, as bare as one's hand, suddenly entered the cabin in which the Fathers were, and, after having performed several tricks

comme vne balle de laquelle ſe ioüoiẽt les demons au milieu de cette Barbarie, mais auec ordre de la diuine Prouidence, que rien ne leur manquaſt. Comme en effect en quatre mois qu'ils ont eſté là, rien iamais ne leur a manqué de ce qui eſtoit neceſſaire pour la vie, ny giſte, ny nourriture ſuffiſante, & ſe ſont touſiours bien portez parmy des peines [75] & des incommoditez, qui ſe peuuent mieux conceuoir qu'expliquer. Leur induſtrie conſiſtoit à faire prouiſion de quelque pain cuit ſous la cendre, à la mode du païs, qu'ils conſeruoient les trente & quarante iours durant, pour s'en ſeruir dans la neceſſité.

Les Peres ont parcouru en leur voyage dix-huicts bourgs ou bourgades, à toutes leſquelles ils ont donné vn nom Chreſtien, duquel nous nous ſeruirons cy apres aux occaſions. Ils ſe ſont arreſtez particulierement à dix, auſquels ils ont donné autãt d'inſtruction qu'ils ont pû trouuer d'audiẽce. Ils ſont eſtat d'enuiron cinq cẽs feux, & de trois mille perſonnes que peuuẽt cõtenir ces dix bourgades, auſquels ils ont propoſé & publié l'Euangile. Mais il eſt bien difficile que le ſon n'en ait retenty dans tout le païs. Nous ne faiſons toutefois eſtat dans noſtre ſupputation que de ces trois mille.

Or les Peres ne voyans pas les eſprits aſſez diſpoſez, les bruits & les frayeurs s'augmentans touſiours de plus en plus, iugerent à propos de retourner ſur leurs pas, & s'en reuenir au premier bourg de [67 i.e., 76] Kand8cho ou de tous les Saincts; où ils ſembloient eſtre le moins mal venus; & là trauaillant à l'inſtruction des habitans du lieu, atendre le Printemps que nous auiõs arreſté de les renuoïer querir. Mais Dieu en diſpoſa autrement, & de leur coſté & du

of their trade, went away; at other times, these madmen came to sit down by them, and asked to search their pouches, and, after snatching what they had in their hands, went away, feigning insanity. In a word, it seemed that the Fathers were like a ball with which the demons in the midst of this Barbarism were playing, but with a command from divine Providence, that nothing should be lacking to them,—for, really, in the four months that they were there, they lacked nothing that was necessary to life, neither lodging, nor sufficient food; and they were always in good health, amid hardships [75] and inconveniences which can be better imagined than explained. They showed their ingenuity by laying in a supply of bread, baked under the cinders after the manner of the country, and which they kept for thirty or forty days, that they might have it in case of necessity.

The Fathers in their journey passed through eighteen hamlets or villages, to all of which they gave a Christian name, which we shall use hereafter when occasion arises. They made a special stay at ten, where they gave instruction as often as they could find a hearing. They estimated about five hundred fires, and three thousand persons, that might be contained in these ten villages in which they set forth and published the Gospel; but it is very probable that the tones thereof have resounded throughout the country. However, in our reckoning we rely only upon the three thousand.

Now as the Fathers saw that these people were not sufficiently willing, and the reports and terrors were continually increasing more and more, they deemed it expedient to retrace their steps, and return to the

noſtre. Car pour eux eſtans arriuez à my-chemin de leur retour, au bourg de Teotongniaton, ſurnommé de S. Guillaume; la neige ſuruint en ſi grande quantité, qu'il leur fut impoſſible de paſſer outre. Ce malheur, s'il le faut ainſi appeller, fut cauſe du plus grand bien, & de la plus grande conſolation qu'ils ayent receu en tout leur voyage. Car n'ayans pû ſubſiſter en aucun lieu en paix & en repos, pour eſtudier au moins quelque peu le langage du païs, & ſe rendre encor plus capables d'agir à l'aduenir; ils ſe trouuerent dans ce bourg logez chez vne hoſteſſe, qui s'eſtudioit de leur donner autant de contentement que tous les autres par le paſſé leur auoient donné ſuiet de deſplaiſir.

Elle auoit vn ſoin tout particulier de leur faire la meilleure chere qu'elle pouuoit. Et voyant qu'à cauſe du Careſme [77] ils ne mangeoient point de chair, dont cependant en cette ſaiſon elle auoit abõdance, & de laquelle ſeule on faiſoit à manger dans ſa cabane; elle prenoit la peine de leur faire vn pot à part, aſſaiſonné de poiſſon, beaucoup meilleur qu'elle n'eut fait pour elle meſme. Elle prenoit vn ſingulier plaiſir de les inſtruire en la langue, leur dictant ſyllabe par ſyllabe les mots, comme feroit vn maiſtre à vn petit eſcolier; leur dictant meſme des Narrations entieres, telles qu'ils les deſiroient. A ſon exemple les petits enfans, qui ailleurs par tout s'enfuyoient ou ſe cachoient en leur preſence, icy à l'enuy des vns des autres leur rendoient mille bons offices; & ne ſe pouuoient laſſer de les entretenir, & leur donner tout contentement, ſoit pour la langue, ſoit pour quoy que ce fuſt.

Ce n'eſt pas tout. Toutes les autres cabanes du

first village of [67 i.e., 76] Kandoucho, or all Saints, in which they seemed to be the least unwelcome; and, laboring there for the instruction of the inhabitants of the place, to wait until Spring, when we had engaged to send for them. But God arranged differently both for them and for us. For when they had arrived midway on their return journey, at the village of Teotongniaton, surnamed St. Guillaume,[18] snow unexpectedly came, in so great quantity that it was impossible for them to go further. This misfortune, if such it must be called, was the cause of the greatest good and the greatest comfort they had had in their whole journey: for, while they had been unable to live anywhere in peace and quiet,—so as to study, at least somewhat, the language of the country, and become still better qualified for work in the future,—in this village they happened to lodge in the cabin of a woman, who endeavored to give them as much satisfaction as all the others in the past had given them occasion for sorrow.

She took most special care to give them the best fare that she could; and, when she saw that on account of Lent [77] they ate no meat,—of which, notwithstanding, she had an abundance at that season, and on which alone the inmates of her cabin lived,—she took the trouble of making them a separate dish seasoned with fish, which was much better than she would have made for herself. She took rare pleasure in teaching them the language, dictating the words to them, syllable by syllable, as a teacher would do to a little pupil; she even dictated to them entire Narrations, such as they desired. In imitation of her, the little children, who everywhere else ran away or kept out of their sight, vied with one another

bourg, ne ceſſant de crier apres elle qu'elle euſt a chaſſer les Peres; & à l'intimider de tous les malheurs dont on les faiſoit les porteurs; elle ſe mocquoit de tout, & refutoit ſi pertinemment toutes les calomnies qu'on [78] leur impoſoit, qu'elle reconnoiſſoit n'eſtre qu'impoſtures, parce qu'elle voyoit & remarquoit elle meſme en leurs façõs de faire, que nous n'euſſions pû le faire plus pertinemmẽt. Lors que quelqu'vn la menaçoit de la mort, & de la deſolation de ſa famille, qui s'enſuiuroit apres le depart des Peres, & ce pour les auoir accueillis en ſa maiſon: elle repliquoit que c'eſtoit vne choſe ordinaire aux hõmes de mourir, & qu'elle s'y attẽdoit biẽ; mais que ceux qui parloient de la ſorte, eſtoiẽt ceux-là meſme qui la vouloient enſorceler, & faire mourir elle & ſes enfãs. Qu'au reſte, elle aimeroit mieux s'expoſer & ſa famille au danger de la mort, que de les congedier en vn temps, où ils pourroient perir dans les neiges.

Non ſeulement elle auoit à reſpõdre à ceux de dehors, mais encore à quelques vns de ſa propre cabane, qui luy reprochoient entr'autres choſes, que ſon pere eſtãt ſorcier, ce n'eſtoit pas merueille ſi elle ſe plaiſoit tant à retirer des ſorciers, mais cela ne l'eſbranloit non plus que le reſte. Les petits enfãs auoiẽt d'ordinaire des querelles ſur ce meſme ſuiet auec leurs cõpagnõs; iuſques à ſe battre pour [79] la defẽſe des PP. Ce qui eſt ſur tout cõſiderable eſt que cette bõne femme ne ſe laſſa iamais ny ne ſouffrir tãt d'importunitez, ny de cõtinuer ſon ſoin & ſa bõne chere enuers les Peres iuſques au iour de leur depart. Le ſeul regret qui reſta aux Peres ſe ſeparãs d'auec elle, fut de ne lui pouuoir encore dõner le biẽ que no⁹

here in rendering them a thousand kind services, and could not be weary in talking with them, and giving them every satisfaction, either in the language or whatever it might be.

This is not all. In all the other cabins of the village, they did not cease to cry after her that she must drive away the Fathers, and they intimidated her with all the misfortunes of which these were considered the bearers. She laughed at everything, and so cleverly refuted all the calumnies that were [78] loaded upon them,— which she discovered to be only impostures, because she herself was considering and observing their manner of proceeding,— that we ourselves would not have been able to do so more pertinently. When any one menaced her with death, and the desolation of her family,— which would follow after the departure of the Fathers, and this for having welcomed them to her house,— she replied that it was a common thing for men to die, and that she indeed expected to die; but that those who were talking in this way, were themselves the ones who were attempting to bewitch her and to cause her and her children to die; however, she would prefer exposing herself and her family to the danger of death, to sending the Fathers away at a time when they might perish in the snow.

Not only was she obliged to reply to those without, but also to some within, her own cabin, who reproached her, among other things, with her father's being a sorcerer,— saying that it was no wonder she took such delight in receiving sorcerers; but this did not disturb her more than the rest. The little children frequently had quarrels over this same subject with their companions; they even fought in [79]

sõmes venus aporter aux plus barbares de ces cõtrées; la diſpoſitiõ pour ce faire n'eſtant pas encore ſuffiſante. Ils eſperẽt que les bõnes prieres de ceux qui entendront parler de cette hoſpitalité, obtiẽdront l'accompliſſement de ce qu'ils ont cõmencé à operer dans ſon eſprit.

Le plus grãd deſplaiſir que receut cete fẽme, fut de ne pouuoir ẽpeſcher la violẽce qu'elle voyoit ſoufrir à ces PP. Vn fol de ſa cabane ſe mit à cracher ſur le P. Chaumonot, à luy dechirer ſa ſotane, à le vouloir brûler, à châter tãt d'iniures, & à faire tãt de tintamares pluſieurs nuits durãt, que les PP. ne pûrẽt dormir. D'autres venoiẽt qui leur enleuoiẽt en ſa preſence par force ce qu'ils auoient de plus precieux, & pour toute ſatisfaction ne parloient de rien moins que de les bruſler, & peut-eſtre l'euſſent-ils fait, [80] ſi leurs bons Anges n'y euſſent mis la main.

Le pere de ceſte bonne hoſteſſe ſuruenant ſur la fin, agrea tout ce que ſa fille auoit fait pour les Peres, & leur teſmoigna vne fort particuliere affection, promettant de nous venir voir à noſtre maiſon. Ie prie noſtre Seigneur que ſes pas ne ſoient pas perdus.

Ce fut ſans doute vne prouidence de Dieu toute ſpeciale, que le retardemẽt des Peres en ce lieu: car en vingt cinq iours qu'ils demeurerent en cette cabane, ils eurent le moyen d'ajuſter le Dictionnaire, & les Peuples [*sc.* Regles] de la langue Huronne, à celle de ces Peuples, & faire vn ouurage qui ſeul meritoit qu'on fiſt vn voyage de pluſieurs années dans le païs: nos Sauuages ſe plaiſans beaucoup plus auec ceux qui parlent leur propre langue, qu'auec ceux qui n'en font qu'approcher, qu'ils tiennent iuſques là pour eſtrangers.

defense of the Fathers. It was especially noticeable that this good woman was never impatient in bearing so many annoyances, and in continuing her attentions and good cheer to the Fathers until the day of their departure. The only regret which the Fathers experienced in separating from her, was their inability to give her then the blessing which we came to bring to the most barbarous of these regions, as her inclination to receive this was not yet sufficient. They hope that the fervent prayers of those who shall hear of this hospitality will obtain the accomplishment of that which they had begun to effect in her mind.

The greatest sorrow this woman had, was that she could not prevent the outrages which she saw these Fathers endure. A madman of her own cabin began to spit upon Father Chaumonot, to tear his cassock, to attempt burning it, and to call him very hard names; and during several nights he made so great a din that the Fathers were not able to sleep. Others came, who took away from them by force, in her presence, their most precious things; and, for all amends, spoke of nothing less than of burning them,—and perhaps they would have done so, [80] had not their good Angels interfered.

Toward the last, the father of this good hostess came unexpectedly, and approved of all that his daughter had done for the Fathers; and he expressed a very special liking for them, promising to come and see us in our own house. I pray our Lord that his steps may not be in vain.

The delay of the Fathers in this place was, doubtless, an exceptional providence of God: for, in the twenty-five days that they remained in this cabin,

D'autre part nous autres ne receuans icy que rarement de leurs nouuelles; les Hurons à qui on confioit les lettres, les perdans en chemin, ou les iettans par [81] malice ou par crainte; nous eſtions en peine de ce qui ſe paſſoit. Ce qui nous fit reſoudre à y enuoyer quelques vns qui les accompagnaſſent à leur retour, à quoy s'offrirent volontiers nos Chreſtiens de la Conception, nonobſtant tous les bruits qui couroient de ce qui ſe paſſoit, dont deux accompagnez de deux de nos domeſtiques firẽt le voyage; Et il pleût à Dieu nous les rendre apres huict iours de chemin & de fatigue dans les bois, le propre iour de S. Ioſeph, Patron du païs, encore aſſez à tẽps pour dire la Meſſe, qu'ils n'auoient peû dire depuis leur depart.

Pendant toutes ces bouraſques & tẽpeſtes, les Peres n'ont pas laiſſé de pouruoir au ſalut des petits enfans, vieillards, & malades qu'ils ont peû aborder, & qu'ils en ont trouué capables. En tous ces dix-huict bourgs qu'ils ont viſité, il ne s'en eſt trouué qu'vn, ſçauoir celuy de Khioetoa, ſurnommé de ſaint Michel, qui leur ayt donné l'audience que meritoit leur Ambaſſade. Dans ce bourg s'eſt refugié depuis quelques annees, pour la crainte de leurs ennemis, [82] vne certaine Nation eſtrangere, qui demeuroit au delà d'Erie ou de la Nation du chat, nommée Aȣenrehronon, qui ſemble n'eſtre venuë en ces quartiers que pour ioüyr du bonheur de cette viſite, & y auoir eſté conduite par la prouidence du bon Paſteur, pour y entendre ſa voix. On les a ſuffiſamment inſtruits: mais les Peres n'ont pas iuré à propos de paſſer encore outre à les baptizer; le ſainct Eſprit fera meurir cette ſemẽce qu'on a ietté dedãs leurs cœurs,

they were able to harmonize the Dictionary and the Syntax of the Huron language with those of these Tribes, and accomplish a work which of itself would deserve that one make a stay of several years in the country,—as our Savages take much more pleasure in those who speak their own language than in those who only attempt it, and whom they consider for that reason as strangers.

On the other hand, we ourselves only rarely received news of them,—the Hurons, to whom they intrusted letters, losing them on the journey, or casting them away through [81] malice or through fear; we were anxious about what was taking place. This made us resolve to send some people who should accompany them on their return, for which service our Christians of la Conception willingly offered themselves, notwithstanding all the reports which were current of what was happening. Two of these, accompanied by two of our domestics, made the journey; and it pleased God to return them to us after eight days of travel and fatigue in the forest, the very day of St. Joseph, the Patron saint of the country, and they even came early enough to say Mass, which they had not been able to say since their departure.

During all these gusts and tempests, the Fathers had not failed to provide for the salvation of the little children, the old men, and the sick, whom they could approach and whom they found fitted therefor. In all the eighteen villages which they visited, there was found only one, to wit, that of Khioetoa, surnamed saint Michel, which had given them the hearing that their Embassy merited. Some years ago, through fear of their enemies, there took refuge in

& en ſon tẽps on ira recueillir la moiſſon qu'on a deſia arrouſé de tant de ſueurs.

C'eſt en cette Nation que les Peres firent le premier Bapteſme d'Adultes, en la perſonne d'vne bonne vieille, qui auoit deſia preſque perdu l'oüye. Au Bapteſme de laquelle eſt remarquable l'affection d'vne bonne femme de la meſme cabane, qui ſeruit aux Peres de truchement, luy declarant les myſteres de noſtre Foy, plus clairement & efficacement, que les Peres, diſent-ils, n'auoient fait auparauant à elle meſme. La pauure femme n'eut rien à repliquer, ſinon que pour eſtre deſia vieille, elle [83] auroit trop de peine d'arriuer iuſques au Ciel: en outre qu'elle n'auoit rien dont elle peût faire preſent aux Peres: & qu'il eut fallu attẽdre ſes enfans qui eſtoient à la chaſſe, afin d'auoir d'eux les habits neceſſaires pour ſe parer. Il fut facile de la contenter là deſſus: & elle fut en fin heureuſement baptizée. Deux ou trois autres adultes ont auſſi participé au bonheur de cette viſite: Et quelque nombre de petits enfans, qui par aduance s'en ſont allez au Ciel. Entr'autres vn petit Huron aagé de deux ans qui eſtoit pour lors à la Nation Neutre, & ſe trouua malade: il en reſchapa pour ce coup, mais quelques mois apres, retourné qu'il fut au païs, il fut tué par les ennemis entre les bras de ſa mere.

Les Peres ont remarqué en leurs memoires, qu'vne des plus ſpeciales Prouidences de Dieu en leur endroit a eſté qu'on leur eût enuoyé pour les ramener, vn de nos domeſtiques, qui l'année paſſée fut atteint & gaſté de petite verole. Car les Barbares de ces contrées le voyant ſe deſabuſoient de la creance qu'on leur auoit donnée, & dãs laquelle [84] ils eſtoient;

this village [82] a certain strange Nation, who had dwelt beyond the Erie or cat Nation, called Awenrehronon; and they seemed to have come into these quarters only to enjoy the good fortune of this visit, and to have been led by the providence of the good Shepherd, that they might hear his voice therein. They were sufficiently instructed; but the Fathers did not think it expedient to go still further, and baptize them. The holy Ghost will cause this seed that has been dropped into their hearts to ripen, and, in his own time, the harvest that has been already watered by so many tears will be gathered.

It is in this Nation that the Fathers administered the first Adult Baptism, in the case of a good old woman, who had already nearly lost her hearing. A remarkable thing at her Baptism was the devotion of a good woman of the same cabin, who served the Fathers as interpreter, making known to her the mysteries of our Faith,—more clearly and effectually than the Fathers had to herself, in the first place, so they said. The poor woman had nothing to reply, except that, as she was now old, she [83] would have too much trouble to reach Heaven; besides, she had nothing of which she could make the Fathers a present, and she must await her children who were hunting, so as to have the necessary garments to adorn herself. It was easy to satisfy her regarding these things, and she was, at last, safely baptized. Two or three other adults participated in the happiness of this visit, and a small number of little children, who have gone early to Heaven,—among others, a little Huron boy two years old, who was then with the Neutral Nation, and was sick. He recovered from that attack, but, a few months after, when he returned

Que nous eſtions des demons immortels, & maiſtres des maladies, dont nous diſpoſions à noſtre bon plaiſir, puiſque ſi peu de choſe a eſté capable de commencer à leur deſiller les yeux; ils pourront bien, auec le temps, ſe deſabuſer entierement, & ſe rendre, en ce faiſant, plus capables des lumieres & des viſites du ciel. Cependant nous voyons aſſez que c'eſt Dieu ſeul qui nous a protegez dãs cette nation eſtrangere, puiſque meſme dans les Hurons qui nous ſont alliez, ſouuent on y a attenté ſur nos vies. Voicy vn accident qui eſt arriué depuis peu.

Le Pere Ioſeph Marie Chaumonot retourné de la Nation Neutre, fut quelque temps apres donné pour compagnon au Pere Antoine Daniel, qui cõmençoit en ſon quartier les Miſſions d'Eſté. Arriué qu'ils furent à ſainct Michel, bourg de la Miſſion de ſainct Ioſeph, vn ieune eſceruelé, dont le diable s'eſtoit deſia voulu ſeruir pour pluſieurs autres meſchants coups contre nous, prend la reſolution d'en tuer vn des deux. Il ſe cache à coſté d'vne cabane, [85] où les Peres eſtoient en viſite, pour inſtruire; de laquelle eſtans ſortis il prend ſon temps, qu'ils auoient le dos tourné; & prenant de la main gauche le chapeau du Pere Chaumonot, qui marchoit le dernier, luy deſcharge de la main droite vn coup de pierre qu'il tenoit, ſur le haut de la teſte nuë. Ie ne ſçay ce qui empeſcha le mal qu'il auoit enuie de faire; tant y a que celuy cy s'aperceuant que ſon coup ne reüſſiſſoit pas comme il auoit pretendu, il court à vne hache, la leue pour la rabatre ſur le Pere. Mais dans cet entre-deux, le Pere Daniel ſon compagnon, & quelques Hurons accourent, qui arreſterent le bras & le coup. Vn de nos Chreſtiens de ce bourg, voyant le

to his own country, he was killed by the enemy in the arms of his mother.

The Fathers remarked in their account that one of the most special Providences of God, in respect to them, was that one of our domestics, who last year was attacked and marked by smallpox, had been sent to bring them back: for the Barbarians of these regions, when they saw him, were disabused of the belief they had received, and which [84] they held,—that we were undying demons, and masters of maladies, of which we disposed at our good pleasure. Since so slight a thing was enough to begin the opening of their eyes, in time they may indeed be entirely disabused, and become thereby more fit for the enlightenment and the visitations of heaven. However, we see well that it is God alone who has protected us in this strange nation, since even among the Hurons, who are our allies, our lives have often been attempted. Here is an incident that happened not long ago.

Shortly after Father Joseph Marie Chaumonot returned from the Neutral Nation, he was given as companion to Father Antoine Daniel, who was beginning the Summer Missions in his district. When they had arrived at saint Michel, a village of the Mission of saint Joseph, a harebrained young fellow, whom the devil had already attempted to use in several other wicked deeds against us, resolved to kill one of these two. He concealed himself near a cabin [85] where the Fathers were making a visit of instruction; when they went out and had turned their backs, he chose his time, and with his left hand seizing the hat of Father Chaumonot, who was walking last, he dealt him a blow on his bare head with

Pere Chaumonot en cet eſtat, entreprend ſa cure & ſa gueriſon. En effet n'ayant trouué que contuſion & tremeur en la partie offenſee, il la ſcarifie auec vne pierre, la ſouffle, & l'abreuue de ſaliue, puis il applique deſſus le maſtic de certaines racines, auec quoy il le mit en eſtat de nous reuenir voir le lẽdemain: Quant au meurtrier, la iuſtice qui s'en [86] enſuiuit fut, que quelques-vns de ſes plus proches luy dirent qu'il n'auoit point d'eſprit. Nous ſupplions noſtre Seigneur de deuenir le Pere de ces pauures aueugles, & qu'ils ſoient en fin ſes heritiers, nos coheritiers & confreres.

a stone he was holding in his right hand. I do not know what prevented the harm he desired to do; however this latter, perceiving that his act had not succeeded as he had expected, ran for a hatchet and raised it to let it fall upon the Father. But at this point, Father Daniel, his companion, and a few Hurons came in haste and kept back the arm and the blow. One of our Christians in this village, seeing Father Chaumonot in this condition, undertook to care for him and to heal him. Having actually found only a bruise and swelling in the injured part, he scarified it with a stone, breathed thereon, and moistened it with saliva; then he applied to it the gum of certain roots, by which he was enabled to return to us the next day. As for the murderer, the punishment which [86] followed him was, that some of his nearest relatives told him that he had no sense. We beseech our Lord to become the Father of these poor blind creatures, and that they may at last be his heirs, and our fellow heirs and brothers.

CHAPITRE VII.

DE LA MISSION DITE DV SAINCT ESPRIT AUX NIPISSIRINIENS.

LES Aſkikȣanehronons ſelon nos Hurons, ou Nipiſſiriniens ſelon les Algonquins, ſont vne Nation de la langue Algonquine, qui tient plus des errantes que des ſedentaires. Ils ſemblent auoir autant de demeures, que l'année a de ſaiſons: au Printemps partie demeurent pour la peſche, où ils la penſent meilleure, partie s'en va en traite à des peuples qui s'aſſemblent au riuage de la mer du Nort, ou glaciale [87] ſur laquelle ils voguent dix iours, apres en auoir fait trente par les riuieres pour y arriuer.

En eſté ils ſe raſſemblent tous, ſur le paſſage des Hurons aux François, au bord d'vn grand lac qui porte leur nom eſloigné de Quebeq enuiron deux cens lieuës, & de nos Hurons enuiron ſeptante, de ſorte que leur demeure principale eſt comme aux deux tiers du chemin de Quebecq à nos Hurons.

Enuiron le milieu de l'Automne ils partent pour s'aprocher de nos Hurons, ſur les terres deſquels ils paſſent ordinairement l'hyuer: mais deuant que d'y arriuer, ils peſchent du poiſſon le plus qu'ils peuuent, lequel ils font ſecher: c'eſt la monnoye ordinaire de laquelle ils acheptent leur principale prouiſion de bled, quoy qu'ils viennent garnis de toute autre marchandiſe, eſtans gens riches & accommodez. Ils cultiuent quelque peu de terre proche de leur demeure

CHAPTER VII.

OF THE MISSION CALLED "THE HOLY GHOST," TO THE NIPISSIRINIENS.

THE Askikwanehronons, according to our Hurons; or Nipissiriniens, according to the Algonquins,—form a Nation of the Algonquin tongue which contains more wandering than settled people. They seem to have as many abodes as the year has seasons,—in the Spring a part of them remain for fishing, where they consider it the best; a part go away to trade with the tribes which gather on the shore of the North or icy sea, [87] upon which they voyage ten days, after having spent thirty days upon the rivers, in order to reach it.

In summer, they all gather together, on the road of the Hurons to the French, on the border of a large lake which bears their name, and is about two hundred leagues distant from Quebeq, and about seventy from our Hurons; so that their principal dwelling place is, as it were, two-thirds of the way from Quebecq to the country of our Hurons.

About the middle of Autumn, they begin to approach our Hurons, upon whose lands they generally spend the winter; but, before reaching them, they catch as many fish as possible, which they dry. This is the ordinary money with which they buy their main stock of corn, although they come supplied with all other goods, as they are a rich people and live in comfort. They cultivate a little land near

d'Eſté: mais c'eſt plus pour delices, & pour manger en verd, que pour en faire meſnage.

[88] Nos Peres de Quebec, & des Trois-riuieres, ayans par le paſſé heureuſement trauaillé à la culture de tous les peuples errans, qui eſtoient les plus proches d'eux, les ayans tantoſt tous rendus hõmes & Chreſtiens, iettoient les yeux ſur cette Nation, la plus proche de la derniere qui eſt deſcenduë, pour ſe venir habituer proche d'eux. Mais comme ils ne venoient plus à la Traite, à raiſon de quelque empeſchement qu'y mettoient les autres d'au-deſſous, on ne ſçauoit comme entamer cette affaire. L'Eſté paſſé Dieu eût agreable de diſpoſer les choſes de la ſorte, qu'ils ſe reſolurent de ſonder le gué, & d'enuoyer quelque canots à la Traite aux François. Ils y arriuerent heureuſement, ſans aucun empeſchement, & riẽ ne pouuoit venir plus à propos pour ce que nous pretendions.

On leur parle donc, non pas de quitter leur païs, & ſe venir ranger proche des autres Algonquins deſia habituez: mais bien de receuoir auec eux quelques vns de nos Peres, pour les inſtruire. Ils teſmoignerent qu'ils l'auoient [89] fort agreable. Ce qui fit que les Peres Claude Pijart, & Charles Raymbaut, partans de là bas pour nous venir aſſiſter, eurent charge de s'offrir en paſſant, à eux. Mais ne les ayans pas trouué à leur demeure d'Eſté, & ayans appris qu'ils deuoient venir hyuerner en nos quartiers, ils aborderent icy, ſans perdre eſperance d'y voir ceux pour leſquels particulierement ils eſtoient enuoyez.

Ils n'ont pas eſté fruſtrez de leur attente. Ces Sauuages quelque temps apres arriuerent, au nombre

their Summer dwelling; but it is more for pleasure, and that they may have fresh food to eat, than for their support.

[88] Our Fathers at Quebec, and at the Three rivers,—who in the past have successfully labored for the improvement of all the wandering tribes which were nearest to them, and have made nearly all of them men and Christians,—cast their eyes upon this Nation, the nearest to the last one which came down in order to settle near them. But as these no longer came for Trade, on account of some opposition which others from below made against them, they did not know how to broach this matter. Last Summer, God was pleased so to order things that they themselves resolved to feel their way, and to send some canoes for the Trade with the French. They arrived safely, without any difficulty, and nothing could have happened more opportunely for that which we desired.

Consequently we spoke to them, not of abandoning their country and coming to place themselves near the other Algonquins already settled, but rather of receiving a few of our Fathers among them, that they might be instructed; they declared that this would be [89] very acceptable to them. This is why Fathers Claude Pijart, and Charles Raymbaut, setting out from below to come and help us, had directions to offer themselves, on the way, to them. But not having found them at their Summer dwelling, and having learned that they were to come and winter in our quarters, they landed here without losing hope of seeing those to whom they were specially sent.

They were not disappointed in their expectation.

d'enuiron deux cent cinquante ames, & prirent en ce païs vn tel departement, pour leur hyuernement, qu'il ſemble que ce ſoit le ſainct Eſprit, & point autre qui les ayt conduit.

Ce fut à deux portees d'arquebuze de noſtre maiſon, du meſme coſté de la riuiere, ſur laquelle elle eſt ſituee, qu'ils prirent leur place. C'eſtoit iuſtement pour n'auoir l'incommodité de leur voyſinage, & pour n'en eſtre d'ailleurs ſi eſloignez, que nos Peres ne peuſſent commodement, tous les iours, [90] les aller trouuer pour les inſtruire; à quoy ils n'ont pas manqué.

Il faut aduoüer que ces ſortes de Nations ont ie ne ſçay quelle diſpoſition d'eſprit, plus grãde pour la ſemence de la Foy que nos Hurons. Les Peres ne les eurent pas entretenu quinze iours, qu'ils s'affectionnerẽt entieremẽt à les eſcouter: & n'auoient point plus grand contentement que lors qu'on leur faiſoit chanter les grandeurs de Dieu, les articles de la creance & des Commandemens. Bref, il ne ſe peut rien voir de plus complaiſant, que la façon & maniere auec laquelle d'abord ils ſe comportent auec les Peres.

Le principal Capitaine de cette Nation nommé ȣiĸaſoumir, fit au commẽcement vn cry public; que chacun eût à prier & honorer Dieu, de la maniere que l'enſeignoient les François.

Les petits enfans en ſuitte ſe mirent & s'appliquerent de ſorte à aprendre les premiers principes de la Foy, qu'en peu de temps ils s'y trouuerent notablement aduancez.

Ils ne font aucune difficulté de laiſſer inſtruire & baptiſer leurs malades. [91] Voire meſme quelques

These Savages, numbering about two hundred and fifty souls, arrived shortly after, and took such a district in this country, for their winter quarters, that it seems to have been the holy Ghost, and no other, who guided them.

They chose their ground on the same side of the river, upon which we were, and at two arquebus shots from our house. It was precisely from not being inconvenienced by their nearness to us, and also from our not being very distant from them, that our Fathers were easily able, every day, [90] to go and instruct them; which they did not fail to do.

We must admit that Tribes like these have an indescribably greater aptitude of heart for the seed of Faith than have our Hurons. The Fathers had not talked with them for a fortnight, before they took the utmost delight in listening to them; and they had no greater satisfaction than when they were taught to chant the greatness of God, the articles of belief, and the Commandments. In a word, nothing more pleasing can be found, than the way and manner in which, from the first, they bore themselves toward the Fathers.

In the beginning the chief Captain of this Tribe, named Wikasoumir, made a public announcement that every one should pray to God and honor him, in the way taught by the French.

After that, the little children began to learn the first principles of the Faith, and applied themselves so, that in a short time they were found remarkably advanced therein.

They make no difficulty about permitting their sick to be instructed and baptized; [91] some of them even contribute willingly to their own instruction.

vns d'eux contribuënt volontiers à leur inſtruction. Quelques-vns ont eſté baptiſez en cet eſtat, à qui il a pleu Dieu de rendre la ſanté.

Les Peres toutesfois ne ſe ſont point encore pû reſoudre d'en baptiſer aucun qui fût en ſanté, pour inſtance qu'ils ayent fait de l'eſtre, deſirans vne plus lõgue eſpreuue de leur reſolution & conſtance: & pour ce faire ils ont pris reſolution de les ſuiure, la part où ils iroient reſte d'année: & par meſme moyen s'aduancer & ſe fortifier touſiours de plus en plus en l'vſage de leur lãgue, qui ſe trouue en pluſieurs choſes differente de celle dont ils ont eu la premiere teinture, auec les Algonquins des quartiers d'en bas. Ils partirent dicy le huictieſme de May, veille de l'Aſcenſion, tous enſemble de compagnie, auec eſperance d'arriuer à la principale demeure de cette Nation à la Pentecoſte. Plaiſe à cet adorable Eſprit dont leur Miſſion porte le nom, prendre en meſme temps vne parfaicte poſſeſſion des eſprits, & des cœurs de ces pauures [92] Peuples, & des noſtres, y regner eternellement.

La commodité qu'il y auoit d'inſtruire les Nipiſſiriniens, à raiſon du voyſinage, & la bonne diſpoſitiõ qu'ils faiſoient paroiſtre à receuoir l'inſtruction, fit que dans le peu de temps que dure leur hyuernement: on ne peût ſe reſoudre de les quitter, pour s'appliquer à d'autres de meſme langue, qui eſtoient venus auſſi hyuerner dans le païs. Le Pere Claude Pijart, toutefois viſita quelques autres endroits: en l'vn deſquels il trouua bien cinq cens perſonnes aſſemblees, de diuerſes Nations, auſquelles en paſſant il annõça le Royaume de Dieu, & leur fit chanter ſes loüanges. Preſque par tout il y trouua quelque pre-

A few have been baptized in that condition, to whom it pleased God to restore health.

Nevertheless the Fathers have not yet been able to decide upon baptizing any one who is in health, although they have been urgently entreated to do so, as they desire to make a longer proof of their firmness and constancy; and, in order to do this, they resolved to follow them to the place where these were going for the rest of the year, and by this very means to advance and become still more and more proficient in the use of their language,—which in many respects appears to be different from that of which they had the first smattering with the Algonquins in the districts below. They set out from here, all together, on the eighth of May, the day before the Ascension, with the hope of arriving at the principal dwelling place of this Tribe by Whitsunday. May it please that adorable Spirit whose name their Mission bears, to take perfect possession both of the minds and hearts of these poor [92] Tribes, and of our own, and to reign therein eternally.

The opportunity we had of instructing the Nipissiriniens, on account of their nearness, and the great aptitude they showed in receiving instruction during the short time that their wintering lasted, made us unable to abandon them and devote ourselves to others of the same language, who had also come to winter in the country. However, Father Claude Pijart visited a few other places, in one of which he found perhaps five hundred persons gathered together of different Tribes, to whom, in passing, he spoke of the Kingdom of God, and caused them to sing God's praises. Nearly everywhere he found some predestined soul, which was only awaiting his

deſtiné, qui n'atendoit que ſa viſite, pour s'en aller au Ciel. En voicy vn exemple aſſez remarquable.

Les Tontthrataronons, Nation Algonquine, hyuernoient au nombre de quinze cabanes, ſur les terres de la Miſſion de ſainct Iean Baptiſte aux Arendaehronons. Le Pere Claude Pijart [93] les allant viſiter, y receut toute ſorte de bon accueil. Le ſoir eſtant venu, comme il eſtoit prés de s'endormir, il entend vne voix plaintiue; il demãde que c'eſt? on luy dit que c'eſtoit vne pauure vieille malade, qui eſtoit en la cabane voyſine, qui s'en alloit mourir. Le Pere demãde à l'aller voir, le chef de la cabane, Capitaine conſiderable, ſe leue, & allume vn flambeau, c'eſt à dire vne eſcorce d'arbre: & le Pere eſtant en peine d'eau pour le bapteſme, ce Capitaine luy fait promptement fondre de la neige; le Pere entre, inſtruit cette pauure creature, l'interroge; elle luy donne toute ſatisfaction, comme ſi elle eût eſté inſtruite de longue main, il la baptiſe, & vn peu apres elle meurt heureuſement.

Le Pere trouua en tous ceux qu'il viſita, vne ſemblable diſpoſition d'eſprit, à celle qu'il auoit trouué aux Nipiſsiriniens; mais beaucoup meilleure en ceux qui auoient le plus fait de voyages, & hanté dauantage les magazins de nos François aux Trois-riuieres, & à Quebeq depuis quelques annees en çà. [94] Nous verrons ce qu'auec le tẽps, & auec le renfort que nous eſperõs de cette lãgue, nous pourrons faire dauantage à l'aduenir, pour toutes ces pauures brebis errãtes, tãt de l'vne que de l'autre lãgue.

Ie ne ſçaurois me perſuader que le manquement du progrez de cette affaire, doiue venir du coſté dont on nous menace en France, qui eſt l'impuiſſance de four-

visit, that it might ascend to Heaven. I will note a rather remarkable instance of this.

The Tontthrataronons, an Algonquin Tribe, numbering about fifteen cabins, were wintering upon the lands of the Mission of saint Jean Baptiste to the Arendaehronons. Father Claude Pijart, [93] on going to visit them, received from them every manner of hearty welcome. When the evening came, as he was almost asleep, he heard a plaintive voice; he asked what it was, they told him that it was a poor sick old woman, who was in the next cabin, and who was dying. The Father begged to go and see her; the head of the cabin, an important Captain, arose and lighted a torch,—that is to say, a piece of bark; and, the Father being at a loss for water for the baptism, this Captain quickly melted some snow for him. The Father entered, instructed this poor creature, and questioned her; she gave him full satisfaction, as if she had been long before instructed; he baptized her, and shortly after she died happily.

The Father found in all those whom he visited, a disposition of mind similar to that which he found in the Nipissiriniens; but it was much better in those who had traveled most, and had most frequented the warehouses of our Frenchmen at the Three rivers and at Quebeq for some years past. [94] We shall see that with time, and with the reinforcement that we are hoping for in this language, we shall be able to do more, in the future, for all these poor wandering sheep, as well of the one language as of the other.

I cannot believe that the lack of progress in this matter ought to come from the quarter whence they in France threaten us,—which is their inability to

nir aux frais de l'entretien & entrepriſe de tous ces deſſeins. Le maiſtre du banquet qui nous enuoye pour inuiter & forcer nos eſtropiats, d'entrer dans la ſale du feſtin, n'a que trop de puiſſance & de ſageſſe, pour nous maintenir & ſouſtenir iuſques au bout: & il n'eſt pas croyable qu'il nous vueille laiſſer en ſi beau chemin. Parmy tant de ſainctes & genereuſes ames, qui ſont maintenant en France, qui ſemblẽt n'auoir autre occupation, que de voir où & en quoy elles pourrõt employer, pour le ſeruice de Dieu & de leur Redẽpteur; & par ce moyen s'aſſeurer ce peu de biẽs de la terre, dont la mort ne leur fait que trop voir qu'ils n'en peuuent autrement auoir que l'vſufruict; quelle apparence [95] de deſeſperer de voir, deuant que de mourir, cette maiſon fixe de ſaincte Marie matrice de tous les Miſſionnaires; & chacune de ces ſept Miſſions & celles encore qui ſuiuront, Dieu aidant, cy apres eſtablies & fondées à perpetuité: particulierement n'eſtant queſtion que de la nourriture & entretiẽ de deux ouuriers Euangeliques en chaque Miſſion. Ces Miſſions portẽt des titres & des nõs aſſez capables de ſatisfaire à la deuotion de ceux qui en voudroient eſtre les Peres: mais ſi leur inclinatiõ les portoit à les nommer autrement, ie ne voy aucune loy qui les peût empeſcher d'en eſtre tout enſemble & les peres & les parains, Le ſainct Eſprit au ſainct iour de la deſcente duquel ie ferme cette Relation, ſera le maiſtre & le conducteur de cette affaire; laquelle auſſi bien que toutes les autres qui regardent ces contrées, ie ne puis aſſez recommander aux SS. prieres & deuotions de ceux qui en auront quelque cognoiſſance.

supply means for undertaking and maintaining all these plans. The master of the feast, who sends us to invite and constrain our crippled ones to enter the banquet hall, has only too much power and wisdom not to support and sustain us to the end; and it is not conceivable that he would forsake us in so glorious a path. Among the many devout and generous souls that are now in France,—and that appear to have no other occupation than that of seeing where and in what they may be able to use, for the service of God and their Redeemer, and by this means to secure, these few worldly goods, of which death shows them only too well that they can otherwise have but the usufruct,—what probability [95] of discouragement can there be of seeing before death this permanent house of sainte Marie, the mother of all the Missionaries, and each one of these seven Missions, and those also which shall follow hereafter, by the help of God, established and endowed forever; and especially as the question is only of the support and maintenance of two Evangelistic workers in each Mission? These Missions bear titles and names sufficiently fitted to satisfy the devotion of those who might wish to be Fathers of them; but if their inclination lead them to change the names, I know no law which can hinder their being, at the same time, both fathers and godfathers of them. The holy Ghost, on the blessed day of whose descent I am closing this Relation, will be the master and guide of this affair,—which, as well as all the others that concern these regions, I cannot sufficiently commend to the Sacrifices, prayers, and devotions of those who shall have any knowledge of them.

[96] *QVELQVES vns ont sovhaitte de voir vn eſchantillon de la langue Huronne pour en recognoiſtre l'œconomie & leur façon de s'enoncer: ie n'ay pû choiſir rien de meilleur qu'vn des entretiẽs des plus ordinaires qu'eut auec Dieu ſur la fin de ſes iours Ioſeph Chihẅatenhẅa ce braue Chreſtien dont nous auons fait mention; on y pourra par meſme moyen recognoiſtre l'Eſprit de Dieu qui le pouſſoit.*

SA chieẅendio Seigneur Diẅ Dieu onné ichien en fin donc onẽtere ẅtoeĸti ichien à la bonne heure nonhẅa maintenant onengnois; Iſa ichien c'eſt toy fateienondi qui as fait de ĸa oncque voilá, din de ĸa aronhiaie: & ce Ciel que voila: iſa tu sĸẅaatichiae dajonẅe fait nous autres qui ſommes appellez aẅaatſi. hommes.

To ichien iotti onionhẅa ichien Tout ainſi comme nous autres aẅaẅendio de ïa aaẅahonichien, maiſtres du canot que nous auons fait canot, & de anonchia aaẅanonchichien; de la cabane que nous auons fait cabane; de meſto ati

[97] hiotti de ſa chieẅendio me tu es maiſtre de sĸẅaatichiai. toy qui nous as creé.

Oehron itochien C'eſt peu toutesfois nendi que nous daẅaẅendio ſommes maiſtres de ſtan ïeſta de tout ce nonaen; que nous auons; ïondaẅaĸ peu de temps ato ſeulement

[96] *CERTAIN persons have desired to see a specimen of the Huron language, in order to ascertain its structure and their methods of expression. I cannot select anything better than one of the most ordinary communions which Joseph Chihwatenhwa, that excellent Christian whom we have mentioned, had with God toward the end of his days; by the same means can be recognized the Spirit of God which animated him.*

SA Lord chiewendio God, Diou at last, then, onné I know ichien onen-
thee, tere happily outoekti now ichien I know nonhwa onen-
thee. terre: It is thou Isa who hast made ichien sateienondi this earth de ka on-
that we behold, dechen, and this Heaven that we behold: din de ka aronhiaie: thou hast isa skwaati-
made us chiae who call ourselves daionwe men. awaatsi.

Just To as ichien we ourselves iotti are onionhwa ichien awawen-
masters dio of the canoe de ia which we have made a canoe, aawahonichien, and din
of the cabin de anonchia which we have made a cabin, aawanonchichien; so al-to ati
[97] so hiotti thou art master, de sa chiewendio thou who hast created us. de skwaatichiai.
It is for a short time, Oehron however, itochien that we nendi are masters dawawendio
of all de stan that we have; iesta a short time nonaen; only iondawak ato

nous ſommes les maiſtres du canot que nous auons
aʁaʁendio de ia aaʁahoni-
fait canot, & de la cabane que nous auons
chien, din de anonchia aaʁanonchi-
fait cabane, peu de temps ſeulement en ſommes-
chien, ïondaʁak ato aʁaʁendio
nous les maiſtres. Quant à toy pour touſiours
ien. Tan de ſa aondechaon
tu feras le maiſtre de nous qui ſom-
ichien chieʁendio aʁaton de aionʁe
mes appellez hommes: & pendant que l'on eſt encore
aʁaatſi: din d'affon aondhai.
en vie, pourroit on douter que tu n'en ſois le maiſtre
aioehron ati chieʁendio?
& pour lors principalement tu es le maiſtre quand
to haonoe aat anderaʁti chieʁendio de
nous venons à mourir. Toy ſeul tout à fait
aaʁenhei. Sonʁa aat aʁhiaondi
tu es maiſtre parfaitement; il n'y en a pas aucun
chieʁendio aat; ſtan dʁa tſatan
autre auec toy. Tu es principalement celuy que nous
ta teſti. Iſa ichien aat aieſatandihi;
deurions craindre; tu es principalement celuy que nous
iſa ichien aat aieſannon-
deurions aimer; parce que c'eſt toy qui es tres-puiſ-
hʁeha; aerhon iſa ichien aat iſtaʁt
[98] ſant & veritablement c'eſt toy auſſi qui nous ayme
aat attoain aa iſa ichien aat sʁkʁannon-
extremement: tres-veritablement quant aux autres
hʁe: daaʁ attoain aa atan d'ʁa
qui ſont hommes, & aux autres qui ſont demons,
nonʁe, din d'ʁa d'ondaʁi,
ny les vns ny les autres ne ſont point puiſſans, ny les
ſtan ichien deʁa te hattindaʁr, enon-
hommes ny les demons: non non ils ne
ʁe din d'ondaʁi: ſtan ichien te hat-

are we masters of the canoe which we have
awawendio de ia aawahoni-
made a canoe, and of the cabin which we have
chien, din de anonchia aawanonchi-
made a cabin; a short time only are
chien, iondawak ato awawendio
we masters thereof. As for thee, forever
ien. Tan de sa aondechaon
shalt thou be master of us who are
ichien chiewendio awaton de aionwe
called men: and while we are still
awaatsi: din d'asson aondhai.
in life, can we doubt that thou art the master of it?
aioehron ati chiewendio?
And, then, especially thou art the master when
to haonoe aat anderakti chiewendio de
welcome to die. Thou alone, entirely,
aawenhei. Sonwa aat akhiaondi
art master completely; no other is there
chiewendio aat; stan dwa tsatan
beside thee. Thou art principally he whom we
ta testi. Isa ichien aat aiesatandihi;
ought to fear, thou art principally he whom we
isa ichien aat aiesannon-
ought to love; because it is thou who art most power-
hweha; aerhon isa ichien aat istaout
[98] ful, and truly thou art also he who loves us
aat attoain aa isa ichien aat skwannon-
to the utmost. Most truly, as for others
hwe: daak attoain aa atan d'wa
who are men, and for others who are demons,
nonwe, din d'wa d' ondaki,
neither these nor those are powerful, neither
stan ichien deka te hattindaour, enon-
men nor demons; no, no, they
we din d'ondaki: stan ichien te hat-

ſont point puiſſans les demons, de plus auſſi ils ne
tindaʁr ondaʁi, eʁa ichien te on-
nous ayment pas.
ʁinnonhʁe.
C'eſt pourquoy maintenant d'vne façon particulie-
Ondaie ati nonhʁa anderaʁti
re ie rends graces, de ce que tu as voulu qu'il me co-
atones d'iſeri ahaiente-
gnoiſſe. Extremement tu nous ayme: en fin
ha. Daat anderaʁti sʁʁannoʁe: onne
maintenant ie me conſacre à toy moy que
chien nonʁa onataanʁʁas de ʁiiʁ-
voicy: en fin maintenant ie te fais mon maiſtre tu es
hon: onne ichiẽ nonhʁa onʁendioſti da-
principalement le maiſtre de moy que voicy ordonne
aʁ chieʁendio de ʁ'iiʁhon ſen-
ſeulement de moy que voicy: n'importe que ie
dionran itoch de k'iiʁhon: niané to de
ſouffre ie penſeray ſeulement, il y
eatonnhontaiona, eerhon itochien ehẽ-
aduiſera ſeulement le maiſtre abſolu de moy
dionraan itochien daak aʁendio de ʁ'ii-
[99] que voicy. Toy tu nous as tous pour crea-
khon. Iſa ichien aʁetti sʁʁaataʁan
tures en noſtre famille: encore bien que
d'aʁahʁatſia: aʁanchkran ichien de
ie n'y fuſſes preſent, & quelque accident nous arriuaſt
te ikhontak, chia ſtan onataʁan
en noſtre famille ie penſeray ſeulement, celuy là void
d'aʁahʁatſia, eerhon itochiẽ, tehaagnra
qui principalement nous a pour creatures:
ichien daak ſonaataʁan aa:
mais pour moy ie ne ſuis rien du tout, quand bien
tan nendi, ſtan ichien ea teen, de te
i'y euſſes eſté nonobſtant nous fuſſions morts,
ikhontak, oont ichien aiaʁenheonnen,

are not powerful, these demons; moreover, they
tindaour ondaki, ewa ichien te on-
do not love us.
kinnonhwe.

For this, now in a special manner
Ondaie ati nonhwa anderakti
I render thanks, that thou hast permitted me to
atones d'iseri ahaiente-
know thee. To the utmost dost thou love us: at last,
ha. Daat anderakti skwannowe: onne
now, I consecrate myself to thee, myself whom
chien nonwa onataankwas de kiik-
thou beholdest; at last now I take thee for my master; thou art
hon: onne ichien nonhwa onwendiosti da-
entirely the master of him who is before thee. Direct,
ak chiewendio de k'iikhon. sen-
thou alone, me whom thou beholdest. It does not matter what I
dionran itoch de k'iikhon: niané to de
suffer; I shall think only, "He
eatonnhontaiona, eerhon itochien ehen-
will order for me alone — he, the absolute master of myself
dionraan itochien daak awendio de k'ii-
[99] now before thee." Thou thyself, thou holdest us all as thy crea-
khon. Isa ichien awetti skwaatawan
tures in our family: even although
d'awahwatsia: awanchkran ichien de
I should not be present there, and some accident should happen to us
te ikhontak, chia stan onatawan
in our family, I shall think simply, "He sees it
d'awahwatsia eerhon itochien, tehaagnra
who above all holds us as his creatures."
ichien daak sonaatawan aa:
As for me, I am nothing at all; if, indeed,
tan nendi, stan ichien ea teen, de te
I had been there, nevertheless we might have died,
ikhontak, oont ichien aiawenheonnen,

quand bien i'y euſſes eſté. Voila donc que gran-
de te ikhontaĸ. Onne ichien ande-
dement ie remercie! voila que ie te cognois
rakti atones aa! onne ichien onentere
pour ce qui regarde tes deſſeins: ie ne veux pas ſon-
ſtaat iſendionrȣten aa: teȣaſtato aen-
ger ſi en noſtre famille il arriuera quel-
dionraenton d'aȣahȣa[t]ſia, t'eaȣanĸ:
que choſe: ie penſeray ſeulement, il y aduiſera
eerhon itochien, ehendionran
Dieu qui nous aime: ſoit qu'il ait deſſein qu'ils
de Diȣ ſonnanhȣe: din d'eherhon ahat-
deuiennent pauures en leur famille: ie penſeray ſeule-
tieſſaha to d'attiȣatſia: eerhon ito-
ment voila le deſſein de Dieu qui
chien kond'ihondionrȣten de Diou ſo-
nous ayme: ſoit qu'il ait deſſein que celuy là ſoit
nannonhȣe: din d'eherhon ahoĸiȣane-
[100] riche: ie penſeray ſeulement ie ne ſçay ce que pre-
haſen: eerhon itochien ſtan ne iherhai
tend Dieu: i'en ſeray d'autant plus en crainte, &
de Diou: anderakti eatandihi, ea-
prendray garde à la façon que ie vis: il eſt
teienſta itochien t'iondhai: akieſ-
bien aiſé que les riches ſoient pecheurs:
ſen itochien d'aorrihouanderaſĸõ dao-
parce que ſans qu'on s'en apperçoiue: voila
kiȣanne: aerhon teȣahente: onne
auſſi toſt le diable qui les accompagne. Helas! c'eſt
ichien oki hiȣei. O! onek
en vain que font les glorieux quelques hommes qui
atochien attinaendae nonȣe d'ȣa on-
font riches: non aſſeurement nous ne
daie d'ondakiouane: ô ichien te onata-
nous entreſurpaſſons pas ſoit riches ſoit pauures.
tehȣichegnonch de ondakiȣãt din d'e-

even had I been there. Behold, then, how great-
de te ikhontak. Onne ichien ande-
ly I thank thee! Behold, how I discern thee
rakti atones aa! onne ichien onentere
in what concerns thy plans. I will not
staat isendionrouten aa: tewastato aen-
think, "What if in our family something should happen?"
dionraenton d'awahwa[t]sia, t'eawank:
I shall think only, "He will attend to it,
eerhon itochien, ehendionran
God, who loves us." If he intend that they
de Diou sonnanhwe: din d'eherhon ahat-
shall become poor in their family, I shall think mere-
tiessaha to d'attiwatsia: eerhon ito-
ly, "Behold the purpose of God who
chien kond'ihondionrouten de Diou so-
loves us!" Or, if he intend that it shall be
nannonhwe: din d'eherhon ahokiwane-
[100] rich, I shall think only, "I do not know what
hasen: eerhon itochien stan ne iherhai
God means." Much more would I fear this, and
de Diou: anderakti eatandihi, ea-
would be careful how I lived. It is
teiensta itochien t'iondhai: akies-
very easy for the rich to be sinners:
sen itochien d'aorrihouanderaskon dao-
because, without their being aware of it, behold
kiwanne: aerhon tewahente: onne
at once the devil who accompanies them. Alas! it is
ichien oki hiwei. O! onek
in vain that play the braggart some men who
atochien attinaendae nonwe d'wa on-
are rich: surely we do not
daie d'ondakiouane: ô ichien te onata-
excel one another whether rich or poor.
tehwichegnonch de ondakiwant din d'e-

Tu nous ayme également & les
effas. Chia te skɣannonhɣe ichien d'aɣ-
pauures & les riches. O que c'eſt donc à la bonne
kaota din d'aokiɣane. O outoekti
heure qu'en fin ie te cognois en tes deſſeins toy
onne onentere ti ſendionrɣten de
qui nous aime Dieu; d'autant plus ie re-
ɪkouannonhoue de Diɣ; anderaɢti ato-
mercie, d'autant plus ie m'abandonne à toy
nes, anderakti ichien onatonchiens
moy que voicy me voila maintenant que ie
ek'iikhon, onne ichien nonhoua aak-
ſecouë de moy tout ce que nous eſtimons
hiatehoue enſtan ieſta aɣandoronkoua
[101] pendant que nous viuons: en fin donc ie n'en fais plus
d'affon aiond'hay: onne ichien teskan-
d'eſtat, toy ſeul vniquement diſpoſe de moy
doron, ſonhɣa to hara ſendionran de
que voicy qui en es le maiſtre.
ĸ'iiĸhon daat chieouendio aa.

C'eut eſté beaucoup ſeulement que tu euſſes voulu
Aioutektiĸ ichien de te ſerinen
que les hommes ſoient: nonobſtant on de-
onɣe ichien aionton, oont ichien aion-
uroit t'en remercier il y auroit encore beaucoup dont
tones aeɣane ichien aiõ-
on iouyroit ſur la terre de toutes
tenhnraĸɣat deĸ'ondechen iaen de ſtã
les choſes que tu nous as laiſſées: mais de plus en cela
ieſta skɣaentandi: onek ichiẽ kõ-
grandement tu nous as obligé; que tu as vou-
daie anderakti skɣatharatãdi; d'iſeri,
lu, qu'ils aillent au ciel quãd ils mour-
aronhiaie ichien ahendeta de hendi-
ront là où à iamais ils vi-
hei to ati de aondechahaon ichien de to

Equally thou lovest us, both the
essas. Chia te skwannonhwe ichien d'aou-
poor and the rich. Ah! happily
kaota din d'aokiwane. O outoekti
at last I see thee in thy designs, thyself
onne onentere ti sendionrouten de
who lovest us, O God; especially do I
ikouannonhoue de Diou; anderakti ato-
thank thee, especially do I resign myself to thee,
nes, anderakti ichien onatonchiens
I who am before thee. Behold me now as I
ek'iikhon, onne ichien nonhoua aak-
cast from me all things that we value
hiatehoue enstan iesta awandoronkoua
[101] while we live; at last now, I no longer
d'asson aiond'hay: onne ichien teskan-
care for them. Thou alone and solely, do thou dispose of me
doron, sonhwa to hara sendionran de
who am in thy presence, thou who art my master.
k'iikhon daat chieouendio aa.

This alone would have been much, that thou shouldst will
Aioutektik ichien de te serinen
that men should exist; nevertheless we ought
onwe ichien aionton, oont ichien aion-
to thank thee that there is still much that
tones aewane ichien aion-
we can enjoy upon the earth among all
tenhnrakwat dek'ondechen iaen de stan
the things which thou hast given us: but moreover in this
iesta skwaentandi: onek ichien kon-
especially hast thou laid us under obligation — that thou hast willed
daie anderakti skwatharatandi; d'iseri,
that they should go to heaven when they
aronhiaie ichien ahendeta de hendi-
die, there where forever they shall
hei to ati de aondechahaon ichien de to-

uront. Ie ne veux pas maintenant examiner ce que
aondhei. Teʁaſtato nõhʁa aatoretta ſtaat
c'eſt veritablement du Paradis ie prefumerois
ioKirren de aronhiae, anaendaek
par trop de moy ſi ie penſois, que ie recherche ce que
itochien de erhai, t'aiatoretta;
c'en eſt; auſſi bien ie ne ſuis rien cela ſeul me
onek inde ea te ondaie ichien aiʁ-
deuroit ſuffit de ce que ie ſçay ce que c'eſt de tes com-
toektiK de erriʁatere ti chieʁen-
[102] mandemens. En fin voila que maintenant ie croy
dʁten. Onne ichien nonhʁa rihʁioſta
& tout de bon: il n'y à rien du tout dont ie
daak attoain aa: ſtan ichien agnaktan ta
doute aucunement, car tu n'es
teʁaendionrhatandik, onek inde te
point menteur tu dis touſiours la verité
chiendachiʁane ara ito ti chrieieriata
quoy que tu diſe: cela me ſuffit, que tu ayes
de ſtan chihon: ondaie is en to, diſen
dit: ie ne vous refuſeray rien dans le ciel,
ſtan teʁanonſtatindihai de aronhaie:
parce que quoy que ce ſoit ne t'eſt difficile
onek inde ſtan ieſta te ſatandoronkʁan-
de plus tu nous aime. Voila le ſujet
diK, eʁa ichien skʁannoʁe. Kondaie nẽ-
de mon eſperance ta parole. N'eſt
akhrendaentakʁa ti chieʁendʁten. Ou
il pas donc vray que nous deuons plus faire de difficul-
ichien teskandoron attoain
té de ſouffrir pendant noſtre vie: voila
aʁatonnhontaiona aſſon aiondhai: Kon-
ce qui en arriuera: d'autant plus nous en tire-
daie echa aaʁank: eʁane eaʁateng-
rons de profit dans le ciel: outre que on eſt
nrakʁat earo[n]haie: eʁa ichien tetſaon-

live. I do not intend now to inquire what
aondhei. Tewastato nonhwa aatoretta staat
really is Paradise; I would presume
iokirren de aronhiae, anaendaek
too much, if I thought that I could search out what
itochien de erhai, t'aiatoretta;
it is; moreover, I am nothing. This alone ought
onek inde ea te ondaie ichien aiou-
to suffice me that I know what thy com-
toektik de erriwatere ti chiewen-
[102] mandments are. At last, then, now I believe
douten. Onne ichien nonhwa rihwiosta
and wholly in earnest; nothing there is at all of which I
daak attoain aa: stan ichien agnaktan ta
have the least doubt, for thou dost not
tewaendionrhatandik, onek inde te
lie, always thou speakest the truth
chiendachiwane ara ito ti chrieieriata
whatever thou sayest: it is enough for me, that thou hast
de stan chihon: ondaie is en to, disen
said: "Nothing will I refuse you in heaven,"
stan tewanonstatindihai de aronhaie:
because, whatever it be, it is not difficult for thee;
onek inde stan iesta te satandoronkwan-
moreover thou lovest us. This is the cause
dik, ewa ichien skwannowe. Kondaie nen-
of my hope, even thy word. Is it not,
akhrendaentakwa ti chiewendouten. Ou
then, true that we might have more hardships
ichien teskandoron attoain
to suffer during our lives? This
awatonnhontaiona asson aiondhai: Kon-
would happen: so much the more would we
daie echa aawank: ewane eawateng-
gain thereby in heaven; and, besides, one
nrakwat earo[n]haie: ewa ichien tetsaon-

moins tenant de ſa vie quand on eſt dans l'affliction
nonſte d'aondhai d'aotetſirati.
Ah! veritablement ce n'eſt plus vne choſe à craindre
Ou! ichien teskandoron
que la mort, c'eſt pour neant que nous craignons
de enheon, onek atochien ti aɣatandik
[103] ſi fort de mourir pendant que nous viuons: veritable-
de enheon t'aſſon adiõdhai: ô ichiẽ
ment nous n'auons point d'eſprit, en meſme temps
te onediont: to haonoe ichiẽ
qu'au ciel on va lors que l'on meurt, en meſ-
aronhiae haient d'onna aihei, to hao-
me temps preciſement on eſt heureux au ciel.
noe aat aionkɣaſta de arõhiae.
Nous ſommes ſemblables à ceux qui vont en traite,
To itochien iotti d'aononches,
pendant que nous viuons: ils ſouffrent continuellement
d'aſſon aiondhai: te hõtõnhontaïonach
ceux qui vont en traite: ie vous laiſſe à penſer
ichien d'onnonches: aioehron ati
ſi on ſe reſioüit, quand on eſt ſur le retour: on penſe
aontones, onne tſaoonhake: aenrhai
ſeulement voila que nous allons arriuer, nous voicy au
itochien onne tſonaonhak, onne aɣẽ-
bout de nos ſouffrances: de meſme
dionhia nonatonnhontaionan: to ati
en deuroit il arriuer lors que l'on eſt ſur le poinct de
haiaɣank don'ontaiheonche,
mourir, on deuroit penſer ſeulement tout maintenant
aiaenrhon itochien onɣa toat
ie feray au bout de me peines. Voila
eendionhia d'atonnhontaionach. Kon-
mon ſentiment Seigneur
daie nendi hiɣaendionrɣten de chiɣen-
Dieu: en fin donc ie ne crains plus la mort,
dio Diɣ: onne ichien teskatãdik enheõ

clings less to life when one is in affliction.
nonste d'aondhai d'aotetsirati.
Ah! truly it is no longer a thing to be feared,
Ou! ichien teskandoron
death; it is for naught that we fear
de enheon, onek atochien ti awatandik
[103] so greatly to die, while we are living; tru-
de enheon t'asson adiondhai: ô ichien
ly we have no mind: for at the moment
te onediont: to haonoe ichien
that to heaven one goes when one dies, at that
aronhiae haient d'onna aihei, to hao-
moment precisely one is happy in heaven.
noe aat aionkwasta de aronhiae.
We are like those who go to trade,
To itochien iotti d'aononches,
while we are living: they suffer continually
d'asson aiondhai: te hontonnhontaionach
those who go to trade. I leave you to imagine
ichien d'onnonches: aioehron ati
if one be happy, when one is returning home: one thinks
aontones, onne tsaoonhake: aenrhai
only, "Look, we are going to arrive; see, we are at the
itochien onne tsonaonhak, onne awen-
end of our sufferings." Thus
dionhia nonatonnhontaionan: to ati
ought it to be when one is at the point of
haiawank don'ontaiheonche,
death; one ought to think only, "Now
aiaenrhon itochien onwa toat
I shall be at the end of my trials." These are
eendionhia d'atonnhontaionach. Kon-
my thoughts, Lord
daie nendi hiwaendionrouten de chiwen-
God: at last, now I no longer fear death.
dio Diou: onne ichien teskatandik enheon

ie me reſioüiray quand ie ſeray ſur le poinct de
eatones ichien de K'iheonche.
[104] mourir. Ie ne veux pas m'affliger m'at-
Teʁaſtato eatõnhontaiona eʁa-
triſtant pour la mort de quelqu'vn de mes
endionrachenK de eathei de Kennõhõk,
proches, ie penſeray ſeulement, il en diſpoſe
eerhon itochien, hendionran de
Dieu, il aura deſſein qu'ils partent, qu'en Pa-
Diʁ, eherhon ichien aionraskʁa, aron-
radis ils aillent, & pour moy ie penſeray ſeu-
hiae ichien haient, endi-de eerhõ ichiẽ,
lement, grandement il les aime, puis qu'il a voulu
anderakti ſaonnonhʁe, de haʁeri,
qu'ils partent, & que parfaictement ils ſoient heureux.
ahonraskʁa, anderacti ahonkʁaſta.

I shall rejoice when I am at the point of
eatones ichien de k'iheonche.
[104] death. I will not mourn and be
Tewastato eatonnhontaiona ewa-
sad at the death of any of my
endionrachenk de eathei de kennonhonk,
relatives; I will consider only, "It is ordered
eerhon itochien, hendionran de
by God; he intends that they should depart, that to Par-
Diou, eherhon ichien aionraskwa, aron-
adise they may go." And, for myself, I shall think on-
hiae ichien haient, endi-de eerhon ichien,
ly, "How greatly he loves them, since he has willed
anderakti saonnonhwe, de haweri,
that they should depart, and that perfectly they should be happy!"
ahonraskwa, anderacti ahonkwasta.

XLV—XLVII

Miscellaneous Documents, 1642

XLV.—Lettre du P. Charles Lalemant au P. Étienne Charlet, à Rome; Paris, 28 février, 1642

XLVI.—Lettre du P. Charles Garnier à son Frère; des Hurons, 22e may, 1642

XLVII.—Mémoire touchant les Domestiques; [par Hierosme Lalemant, 1642]

SOURCE: Document XLV., we obtain from Rochemonteix's *Jésuites et la Nouvelle-France*, ii., pp. 470, 471. No. XLVI. is from a contemporary copy of the original. No. XLVII. is from a copy by Rev. Thomas Hughes, S.J., of the original, *ex MSS. Soc. Jes.*—this being, so far as we are aware, the first publication of the document.

[470] Lettre du P. Charles Lalemant au P. Étienne Charlet, Assistant de France à Rome.

Paris, 28 février 1642.

MON R. P.,

P. C.

J'ai reçu celle qu'il a plu à V. R. de m'escrire en faveur des affaires pour lesquelles le P. Le Jeune est venu faire un tour en ce païs. Or, quoique toutes les affaires de la Nouvelle-France me soient extrêmement recommandées, si est-il vrai que ce que votre R. m'en escrit, augmente beaucoup mon affection, suivant laquelle je n'ai pas manqué de l'assister. Il a obtenu dix mille escus pour envoyer des hommes par de là, afin de fortifier contre les Iroquois et empescher leurs courses. Il eût bien encore désiré un secours plus puissant pour chasser ceux qui entretiennent les dits iroquois dans cette guerre, en leur fournissant des armes à feu, mais cette entreprise a esté jugée très hasardeuse: 1° parce qu'on ne sait pas leurs forces; 2° quand on les scauroit, il faudrait une somme notable pour fournir à la despense des hommes et des vaisseaux qui seront nécessaires à ce dessein; 3° après tout cela, on ne seroit pas asseuré de l'emporter, et si le coup manquait, voilà une grande despense que nous aurions faict au Roy sans aucun succez, ce qui feroit que nous ne serions plus ouïs, lorsque nous aurions besoing de

[470] Letter from Father Charles Lalemant, to Father Étienne Charlet, Assistant of France at Rome.

Paris, February 28th, 1642.

MY REVEREND FATHER,

Pax Christi.

I have received what it has pleased Your Reverence to write me in favor of the affairs for which Father Le Jeune has just made a journey to this country.[19] Now, although I am extremely interested in all the affairs of New France, yet it is true that what your Reverence has written me about these greatly increases my affection, according to which I have not failed to assist him. He has obtained ten thousand écus, with which to send men over there to fortify against the Iroquois, and prevent their incursions. Indeed, he would also have desired more effectual assistance, in order to drive away those who are sustaining the said iroquois in this war, and furnishing them with firearms. But this enterprise has been deemed very hazardous: 1st, because their strength is not known. 2nd, if it were known, a considerable sum would be needed to defray the expenses of the men and ships that would be necessary for this purpose. 3rd, after all that, we would not be certain of prevailing over them; and, if the attempt failed, what great outlays we would cause the King without gaining anything, which would result in our not being listened to when we might need

quelque secours plus aisé; 4° je veux que nous emportions la place par force; je demande après cela, qui est-ce qui asseurera nos flottes contre ceux qui auront esté chassez, et mesme le païs qu'ils tascheront de surprendre comme nous les aurons surpris: et est à remarquer que c'est la Compagnie [471] des Indes qui tient là cette habitation, qui s'en ressentirait si on l'avait enlevée; 5° si le coup manque, cela ne laissera pas de les animer contre ceux de Kébec et fourniront plus que jamais des armes aux Iroquois et se pourront bien joindre à eux pour nous faire du mal dans le pais; 6° quelle assurance certaine avons-nous que cela obligera les Iroquois de faire la paix avec nos sauvages; et pourtant, c'est sur l'asseurance de cette paix que tout ce dessein est basty. Or, on demande si sur cette seule espérance dont nous n'avons pas d'asseurance, on doibt faire une despense certaine d'une si grande somme nécessaire pour ce dessein, et s'exposer dans les dangers ci dessus remarquez. Je prierais volontiers votre R. de me faire escrire son sentiment là dessus et afin qu'elle puisse mieux le donner, voicy les raisons que le P. Le Jeune produit pour poursuivre l'entreprise.

Si on ne chasse ces gens là par composition ou par armes le païs est toujours en danger de ruine, la mission en danger de se rompre, les religieuses en danger de retour et la colonie se peut perdre, la porte de l'évangile est fermée à quantité de nations fort peuplées, nos pères dans les périls d'estre pris et brulez.

Il y a espérance qu'on les peut chasser, M. de Noyers lui a faict espérer comme de la part de Monseigneur le Cardinal, et a comme donné parole qu'on

some lesser help. 4th, I grant that we might take the place by force; I ask, after that is done, who will secure our fleets against those that have been driven away, and likewise the country, which they will try to surprise as we shall have surprised them? And it is to be observed that it is the Company [471] of the Indies[20] that occupies the settlement there, and that would resent it if that were removed. 5th, if the attempt failed, that would certainly incite them against the people of Kébec, and they would furnish more arms than ever to the Iroquois; they might, indeed, join with them to do us harm in the country. 6th, what certainty have we that that will oblige the Iroquois to make peace with our savages? and yet it is upon the assurance of such peace that this whole project is founded. Now we ask if, upon this hope alone, of the fulfillment of which we have no certainty, we should make a definite outlay of so great a sum as is necessary for this purpose, and should expose ourselves to the dangers mentioned above? I would like to request your Reverence to have your opinion of this matter written to me; and, in order that you may better give it, here are the arguments that Father Le Jeune urges in favor of undertaking the enterprise:

If these people are not driven away by making terms with them, or by force of arms, the country is always in danger of being ruined, the mission of being broken up, the nuns of returning, and the colony of being destroyed; the door of the gospel is closed to many very populous nations, and our fathers are in peril of being taken and burned.

There is hope that they can be driven away. Monsieur de Noyers has encouraged him to expect,

donnera ce qu'il faut pour les chasser, pourveu que leurs forces ne soient pas excessives.

De composition il n'y a point d'apparence, car on lui a dit qu'il n'en fallait point attendre, d'autant que c'estoient des Arabes; il fault donc y aller par force. Voilà ses raisons.

Je prie donc V. R. de me faire escrire là dessus son sentiment.

as if on the authority of Monseigneur the Cardinal, and has almost promised, that whatever is necessary to expel them will be given, provided their forces are not too great.

Of making terms with them there is no prospect,—for he was told that it could not be expected from them, inasmuch as they were Arabs; therefore, force must be used with them. These are his arguments.

I pray Your Reverence, then, to have your opinion of this matter written to me.

Lettre du P. Charles Garnier à son Frère.

MON TRES CHER FRERE,

La paix de N. S. J. C. soit auec võ

Ce Me fut vne affliction enuoyée du Ciel quand j appris l'an passé au mois de septembre que la letre que je võ auois ecri pendant lété etoit arriuée a quebec auec plusieurs autres apres le depart des Vaisseaux põ retourner en france: Mais il me fut d'autant plus facil de me resigner à la Volonté de Dieu que j'estois assuré que je n'auois peu faire mes letres ny les Enuoyer plus tost j'espere que N. S. aura suplée abondam^{t}. par soy meme a la Consolãon qu'il võ eut donné par mes letres puisque vous dites qu'il s'en sert d'ordinaire põ võ en donner j'espere que Cette letre se joindre a quebec a Celle que je vous ecriuais l'an passé et pour repondre premierement a Celle que je reçu de Vous l'eté dernier dattée a Falaix Le 4e. de Mars. Continuez je võ en prie de plus en plus a benir dieu des graces qu'il ma fait et me Continue de faire de Jour en jours C est un des principaux tesmoignages que vous me puissiez donner de votre Amour en mon endroit ou pour mieux dire puisqu'il ny a rien a separer entre nous deux, et que nõ ne sommes q'un Cœur, Cest un tres S^{t}. et tres profitable entretien põ nous que de remerçier dieu Continuellem^{t} des faueurs q^{e}. nõ a fait. Car Je Les regardes Commune a lun et a lAutre. . . .

Il ny a que mes peschez et mes Ingratitudes et mes

Letter from Father Charles Garnier to his Brother.

MY DEAREST BROTHER,

The peace of Our Lord Jesus Christ be with you.

It was a Heaven-sent affliction to Me when I learned, in the month of september last year, that the letter which I had written to you during the summer had reached quebec, with several others, after the departure of the Vessels returning to france; But it was all the easier for me to resign myself to the Will of God, because I was sure that I had not been able to write my letters or Send them sooner. I hope that Our Lord will have abundantly compensated, through himself, for the Consolation which he might have given you through my letters, since you say that he commonly uses them to afford you some. I hope that This letter will join, at quebec, That which I wrote to you last year, and so as to answer first That which I received from You last summer, dated at Falaix The 4th of March. Continue, I beg you, more and more to bless God for the favors that he has shown me, and Continues to show me from Day to day. It is one of the principal testimonies that you can give me of your Love toward me; or to speak more correctly, since there is nothing to separate us two, and since we are but one Heart, It is a very Holy and very profitable converse for us to thank God Continually for the favors that he has bestowed on us. For I regard Them as Common to us Both. . . .

Infidelitez Continuelles aux quelles Vous n'auez point de part je vous supplie neamoins de tout mon Cœur dy enprendre par charité non pas vous en chargeant, mais Vous tenant oblige de faire des Efforts Continuels põ les Aneantir par vos SS. SS. prieres &c et je Võ puis assurer qu'en Ce faisant võ auancez bien la gloire de Dieu dans les Hurons. Car dieu m'ayant donné par sa bonté quelques Auantages de grace et de nature põ le seruir en Cette Mission, je suis assuré q^e^ l'abbus q^e^ je fais de Ses Graces et la negligence q^e^ j'apport a son S^t^. seruice empesche grandem^t^. un employ fructueux du Talent quil ma donné Au reste mon cher frere je Vous prie de traiter doucem^t^. Votre Cœur et ne jamais l'humilier par la Consideration de Vos imperfections qu'en mesme tems Vous ne le releuiez par une Confiance filialle en notre bon M^re^. mais j'espere reçeuoir Cette Année de Vos letres par lesquelles vous me mendrez que N. S. a mis Votre Cœur dans un estat de Consistance et de fermeté, je le prie quil y mette le mien Au plutost. je me suis apperceu par la grace De Dieu q'une des choses qui m'empeschoit de seruir Dieu etoit que Je demandois trop de moy meme et q^e^ dans les desseins que je me formois je regardois plutost Ce qui m'etoit a desirer, qu'a entreprendre et que je n'auois pas assez d'Egard a l'etat de perfection et de Vertu ou j'estois, et a la mesure de la grace que dieu me donnoit sans doute je Croy qu'il y faudroit bien Auoir egard, et quil ne faudroit pas deuancer l'unique guide de nos Cœurs si je pouuois receuoir de N. S. quelque bon mot põ votre bien et põ votre Consolation je vous le dirois de fort bon Cœur par ceque võ le voulez mais quoy que Ce sera quand il plaira a

It is only my sins, and my Ingratitude, and my Continual Unfaithfulness, in which You have no part; I nevertheless beg you with all my Heart to take some part therein for charity,—not burdening yourself with them, but holding Yourself obliged to make Continual Efforts to Abolish them by means of your Holy Sacrifices, prayers, etc.; and I can assure You that by So doing you are indeed promoting the glory of God among the Hurons. For God, in his goodness, having given me some Advantages of grace and nature, to serve him in This Mission, I am sure that the abuse which I make of His Graces, and the negligence that I bring to his Holy service, greatly hinder a fruitful employment of the Talent that he has given me. Howbeit, my dear brother, I beg You to treat Your Heart gently, and never to humble it by the Survey of Your imperfections without at the same time uplifting it by a filial Confidence in our good Master. But I hope to receive letters from You This Year, in which you will send me word that Our Lord has put Your Heart in a condition of Stability and firmness; I pray him that he so dispose mine As soon as possible. I have perceived, by the grace Of God, that one of the things which hindered me from serving God, was that I required too much of myself; and that, in the plans which I formed, I rather considered What was to be desired by me than to be undertaken; and that I had not sufficient Respect for the state of perfection and Virtue that I was in, and for the measure of grace which God was giving me; undoubtedly I Believe that one should certainly Consider this, and not anticipate the sole guide of our Hearts. If I could receive from Our Lord some good word for your weal and for your

Dieu mais Je me plains encor de vous qui ne me voulez rien mander de Ce que võ Croyez me pouuoir seruir. etant quitte des etudes vous auez en effet plus de facilité a vous entretenir auec dieu et moins de diuertissements Dieu dispose tout põ notre bien je len benis de tout mon Cœur et le prie de vous Conduire au point de perfection ou il vous appelle. Je vous aduoue põ moy que j ay tousiours eu de la peine a Conceuoir quoment il se trouuoit des personnes dans de bonnes religions qui ne trouuassent par le Moyen de s'entretenir soy mesme se prescriuant quelques occupations quand la relligion ne leur en Impose je ne scay quels sentiments ont telles personnes de L'Oraison de la lecture de la bible des s^ts^. PP. des Vies des Saintes et quoy quils puissent repondre qu'ilz ne prennent pas plaisir a l'estude au moins seroient ils honteux de repondre qu'ils n'ayment l'oraison et quand ils en auroient de l'auersion s'y deuroient ils s'y adonner vn peu et au bout d'un peu de tems un peu d'auantage, et ainsy faisant je ne doutte point qu'ils ne vinsent a y trouuer du Contentem^t^ non habet amaritudinem Conversão Illius Pour võ mon tres cher frere je võ estime bien heureux si dieu Vous appelle a Cette Intime Communication Auec Luy q^e^ s'il võ Jette dans L'Ambaras des affaires je võ prie prenez bon Courage il ny a point de fonction dans la relligion a laquelle Dieu nõ appelle ou nõ ne le puissions et deuions louer. j'espere quil nõ en fera la Grace a tous deux et quil nõ mettra ou il faut q^e^. nõ soyons ne nõ en mettons point en peine soit que võ soyez ou Auec s^t^. Pierre ou Auec s^t^. Jean quid ad te nõ suffise que C'est luy qui nõ y mettra põ Ce qui regarde la demande q^e^ le s^t^. Esprit fit põ võ le jour

Consolation, I would tell you it with very good Heart, because you wish it: but what then? This will be when it shall please God; but I still complain of you, who will send me no word of What you Believe you can serve me in. Being free from studies, you have in fact more facility for conversing with God, and fewer distractions. God disposes everything for our good: I bless him for it with all my Heart, and pray him to Lead you to the point of perfection whither he calls you. I avow to you, for my part, that I have always found it difficult to Conceive how there happened to be persons in good religions who could not discover the Means to entertain themselves by prescribing to themselves some occupations, when religion Imposes none on them. I know not what opinions such persons have of Prayer, of the reading of the bible, of the holy Fathers, of the Lives of the Saints; and although they may answer that they take no pleasure in study, at least they would be ashamed to answer that they do not love prayer. And, even though they had aversion for it, they ought to apply themselves to it a little,—and, after a little time, a little more; and by so doing, I doubt not that they would come to find Contentment in it: *non habet amaritudinem Conversatio Illius.* As for you, my dearest brother, I account you very happy if God call You to This Intimate Communication With Him; and, if he Cast you into Perplexity of business, I beg you, take good Courage,—there is no office in religion to which God calls us, wherein we cannot and should not praise him. I hope that he will grant both of us the Grace thereto, and that he will place us where we ought to be; let us not trouble ourselves herein, whether you be

de Votre profession jen remercie sa diuine Bonté de Ce qu'il võ Confirme dans l'esperance de la voir accomplie vn jo^{r}. et je le prie de tout mon Cœur quil l'accomplise quand ce sera p^{r}. sa gloire allons mon cher frere tous deux au Martyr eamus et nos et moriamur Cum illo. helas C'est en sa bonte et Misericorde que nõ mettons toutte notre Confiance quand a Ce qui est de võ reuoir encor vne fois Ce me seroit vne Consolãon bien particuliere mais je prie Dieu qu'il en façe ce que est põ sa gloire faschons touttes fois et quand que nõ nõ Ressouuiendrons l'un de l'autre de jetter et arrester nõ veüe sur J. C. Et Cest en luy que nõ trouuerons toutte n^{re} Consolãon force et Vertu Si jauois principalem^{t}. egard a mon Interest je desirerois que võ R. P. Prouincial Vous enuoyast souuent accompagner des Predicateurs affin q^{e} ne dependant point dun sacristain võ me donnassiez plus de part a vos s^{ts}. SS. Je Vous remercie bien fort de Ceque Võ lauez fait Comme vous me le demandez Continuons a prier põ le pauure Enfant prodigue il est Vray qu'il me fait grandissime Compassion il me mande qu'il a eté fort Consolé de mes letres et qu'il les a lu et relu põ s'entretenir plus longtems dans les pensées de mes bonnes Instructions et ouurir la porte de son Cœur a Dieu qu'il s'imaginoit parler a son Ame par ma bouche. Il m'offre son seruice põ m'enuoyer tout Ce que je luy demanderay, je suis tout a vous dit il et tout Ce que je possede (que je ne deurois pas posseder ne desistons pas de prier et de faire prier dieu põ luy taschez de faire que quelques personnes des Votres Continuent de le Visiter et moy aussy je tasçheray de luy procurer le meme ma Cousinne Bué, son gendre et ma Cousinne Chau-

With st. Peter or With st. John,—*quid ad te?* Suffice it for us that He is the one who will so bestow us. Concerning the request which the holy Ghost made for you on the day of Your profession, I thank his divine Goodness for the Fact that he Confirms you in the hope of seeing it one day fulfilled; and I pray him with all my Heart that he fulfill it when it shall be to his glory. Let us both go, my dear brother, to Martyrdom; *eamus et nos et moriamur Cum illo.* Alas, It is in his goodness and Mercy that we put our entire Confidence. As for seeing you once again, This would be a very special Consolation to me: but I pray God that he do in the matter what is for his glory. Let us try, at all events, whenever we Remember each other, to direct and fix our gaze upon Jesus Christ; And in him we shall find all our Consolation, strength, and Virtue. If I had respect mainly to my own Interest, I would desire that your Reverend Father Provincial would send You often, to accompany Preachers; so that, not depending on a sacristan, you might give me more share in your holy Sacrifices. I thank You very much for having done so. As you request of me, let us Continue to pray for the poor prodigal Child; it is True that he arouses in me exceeding great Compassion. He sends me word that he has been much Consoled by my letters, and that he has read and reread them, in order to maintain himself longer in the thoughts of my good Instructions, and to open the door of his Heart to God,—that he fancied that God spoke to his Soul through my lips. He offers me his service to send me Whatever I shall ask of him; "I am wholly yours," he says, "and Whatever I possess (which I ought not to possess)."

fourneau m'ont Escrit Je leur recriray dieu aydant —

Mais parlons un peu des Hurons Võ sauez bien que les Années precedentes nõ auions passe l'hiuer a la Mission des Apostres ou Nation du Petun et d'autres auoient eté a la nation Neutre ou Mission des Anges et que nõ Auions entrepris de Cultiuer Ces nations aussy bien q^e^ Celle des hurons mais Cette annee nõ auons seulem^t^. fait quelques voyages a la mission des apostres sans y guere arrester et auons quitté la nation neutre tant accause q^e^, le P. jean de brebeuf qui y auait ete l'annee precedente est demeuré en hyuer a Quebec Cõe par Ceque l'experience nõ a appris que Ces peuples cy ne se Conuertissent qu'apres vne longue et solide instruction, si bien que nõ auons reuny Cet hyuer nõ ff. les reduisant a la Culture Bourgs principaux des Hurons Le P. Mercier et Le P. Ragneau ont passé L'Hyuer a Instruire le bourg de L'Immaculée Conception Le R. P. L'allemant et le P Chaumonet le Bourg de S^t^. Michel et de s^t^. Jean bapt. Le P. Chatelin et le P. Pijart faisoient des Courses a quelques bourgs les plus proches de Cette Maison et Le P. Le Moyne et moy avons eu põ partage le bourg de s^t^. joseph par tout nõ auons plus concu d'esperance que jamais mais nõ Voyons bien que Ce ne sera pas sans trauail et longanimité que dieu veut planter son Eglise en Ces quartiers il a plu a sa bonté de nõ donner des Chrestiens en tous Ces bourgs susnommez mais particulierem^t^. dans Celuy de l'Immaculée Conception et dans Celuy de S^t^. Joseph Comme etant les deux bourgs ou on a trauaillé depuis longtems et meme ou nõ auions eu des residences lespace de plusieurs années et põ võ parler plus particulierem^t^. de mon occupation nõ allions

Let us not cease to pray and to have others pray to God for him; try to arrange that some persons of Yours Continue to Visit him; and I, too, will try to procure for him the same. My Cousin Bué, her son-in-law, and my Cousin Chaufourneau, have Written to me; I will write back to them, God helping.

But let us speak a little of the Hurons. You know well that, in the preceding Years, we had spent the winter in the Mission of the Apostles, or Nation of the Tobacco; and others had been in the Neutral nation, or Mission of the Angels; and that we Had undertaken to Cultivate These nations as well as That of the hurons; but This year we have merely made some journeys to the mission of the apostles,—hardly more than stopping there,—and have left the neutral nation,—both because Father jean de brebeuf, who had been there the year before, has remained for the winter at Quebec; And Because experience has taught us that These peoples become Converted only after a long and solid instruction. Therefore we have reunited our brethren This winter,—holding them to the Culture of the principal Villages of the Hurons. Father Mercier and Father Ragneau have spent The Winter in Instructing the village of L'Immaculée Conception; The Reverend Father L'allemant and Father Chaumonot, the Village of St. Michel, and that of st. Jean baptiste. Father Chatelin and Father Pijart made Excursions to some villages nearest This House, and Father Le Moyne and I had for our portion the village of st. joseph. Everywhere we have conceived more hope than ever; but we See, indeed, that It will not be without labor and long-suffering, that God will plant his Church in These quarters. It has pleased his

tous les jours pour instruire quelques chrestiens du bourg de s^{t}. joseph mais eux et nõ etions priuez de la Consolation de la s^{te}. Messe n'y ayant pas de chapelle dans Ce bourg Ce qui nõ etoit le plus sensible en Ce point etoit de ne pouuoir mettre les chrestiens dans l'exercice de la Deuotion N. S. suscita vn de Nos chrestiens qui s'offrit de nõ donner un bout de sa Cabanne enfermant la porte par ou il sortoit et se resoluant de sortir par l'Autre bout de sa Cabanne sans doute s^{t}. joseph nõ procura Cette faueur nõ fimes donc une petitte chapelle a Ce bout de Cabanne qui porte Le Nom de s^{t}. Joseph elle fut preste pour sa feste nõ y auons depuis assemblé nos chrestiens auec bien de la Consolation et Cet exercice de deuotion leur a bien serui ils y venoient põ la plus part entendre la messe tous les jours et tous les Samedys ils sy Venoient Confesser reglem^{t}. deux de Nos francois etant Venus trauailler a Cette Chapelle nommé Estienne Totihri leur fit mil Caresses estimant quon luy faisoit une Grande faueur et Cepandant il n'est pas Croyable de Combien de Commoditez il se priuoit bouchant Ce bout de sa Cabanne et donnant la place ou ils reseruoient d'ordinaire leur bled et leur bois mais j estois bien aise de lentretenir dans la pensee que Dieu luy faisoit bien de l'honneur et en effet en Comme je luy en dit a Cette fin que plusieurs personnes en france auoient employé tout leur bien a faire batir des chapelles je fus bien etonne q'une demye heur apres Ce bon jeune homme me vint apporter de la part de sa mere la Robe de Castor dont elle se Couuroit disant quelle en faisoit present a Ceux qui trauaillent a la chapelle Cette action nõ toucha d'autant plus q^{e} nous scauions q^{e} Ces pauures

goodness to give us Christians in all Those above-mentioned villages,— but particularly in That of l'Immaculée Conception and in That of St. Joseph, As being the two villages in which we have worked for a long time, and in which we even had had residences during several years. Now to tell you more especially of my own occupation, we went every day to instruct some christians of the village of st. joseph; but they and we were deprived of the Consolation of holy Mass, there being no chapel in This village. What we felt most deeply in This matter was that we could not practice the christians in the exercise of Devotion. Our Lord raised up one of Our christians, who offered to give us one end of his Cabin,— closing the door by which he went out, and resolving to go out through the Other end of his Cabin; no doubt st. joseph procured us This favor. We then built a little chapel at That Cabin's end, which bears The Name of st. Joseph; it was ready for his feast. We have since then assembled our christians with much Consolation, and This exercise of devotion has served them well. They came to it, for the most part, to hear mass every day; and every Saturday they Came thither to regular Confession. Two of Our frenchmen having Come to work at This Chapel, one Estienne Totihri showed them a thousand Courtesies, thinking that they did him a Great favor; and Yet it is Incredible, how Many Conveniences he deprived himself of, by closing That end of his Cabin, and giving the place in which they usually stored their corn and their wood. But I was very glad to maintain him in the thought that God did him much honor; and in fact, When I told him, to This end, that several persons in france had employed all their

Gens etoient fort mal Couuerts et qu'il faisoit bien froid nõ luy tesmoignasmes que Dieu prenoit plaisir auoir leur bonne volonté et leur rendisme leur Robe Cette famille nõ donne bien de la Consolãon elle Comprend le dit etienne sa femme Madeleine, sa mere Christienne et Vn jeune Homme frere d'Estienne qui fut Batisé a Pasques et nomme Paul J'oubliois de parler de la petitte fille d'Estienne nomme catherine elle na que deux Ans et fait jolim^{t}. le signe de la Croix et prend elle meme de l'Eau benite et Vne fois se mit a Crier sortant de la chapelle accause que sa mere qui la portoit ne luy auoit donné le loisir d'en prendre il la fallut reporter en prendre le bon etienne et sa femme et son frere scauent fort bien leurs prieres et leur Cathechisme et en notre absence ils prenent le soin de faire prier Dieu les autres chrestiens de Ce bourg qui ne sont pas encor beaucoup Car Je ne tiens Compte que des bonnes nõ auons encor batisé dieu mercy a Pasques vn homme de Ce bourg de 40 Ans nomme Ahatsistari Il a receu Le nom d'Eustache C'est vn homme d un naturel noble et genereux grand guerrier et qui dieu aydant en attirera apres soy plusieurs s'il Continue bien Comme il a bien Commence priez Dieu pour luy et pour tous les autres Cõe aussy põ touttes nos Missions il y a plus de chrestiens a la Conception qua S^{t}. Joseph et Certes il y en a qui font tres bien graces a Dieu Le frere du defunt Joseph qui prit au bateme lenom de son frere est merueilleusem^{t}. changé et Auance fort en Vertu aussy fait sa femme catherine aussi fait Neueu pierre sa Niece Cecile &c On batisa l'An passe a Quebec vn Jeune homme nomme Tsondatsa qui etoit alle dans le Canot du P. Brebeuf lequel fait tres bien il

wealth in having chapels built, I was much astonished that, a half-hour later, This good young man came to bring me, on behalf of his mother, the Beaver Robe with which she Covered herself,— saying that she made a present of it to Those who work at the chapel. This act touched us the more because we knew that These poor People were very poorly Covered, and that it was very cold weather. We assured him that God took pleasure in having their good will, and we gave them back their Robe. This family gives us much Consolation; it Includes the said etienne, his wife Madeleine, his mother Christienne, and A young Man, Estienne's brother, who was Baptized at Easter and named Paul. I was forgetting to speak of Estienne's little daughter, named catherine; she is only two Years old and prettily makes the sign of the Cross, and herself takes holy Water; and Once she began to Cry, on leaving the chapel, because her mother, who was carrying her, had not given her leisure to take some: it was necessary to carry her back to get it. The good etienne, his wife, and his brother know their prayers and their Catechism very well; and in our absence they take care to have the other christians of This village, who are not yet many,— For I make Account only of the good ones,— pray to God. We further baptized at Easter — thank God — a man of This village 40 Years old, named Ahatsistari. He received The name of Eustache. He is a man of a noble and generous nature, a great warrior, and one who — God helping — will draw after him many others, if indeed he Continues As he has Begun; pray to God for him and for all the others, As also for all our Missions. There are more christians at la Conception than at

y a de la Consolation a l'entendre parler a ses Compatriotes des Misteres de notre ste. foy mais la relations Vous apprendra le Reste et le tout Car Ce que Jay ecrit icy nest que pour Vous donner un petit Auant goust des faueurs que N. S. nõ fait N. S. ma fait la grace de batiser Cette automne vn petit enfant Auec des Circonstances qui vous donneront de la Consolation. Jauois Euité trois batailles au Pere et a la mere de Cet enfant sans pouuoir obtenir d'eux la permission de pouuoir batiser Ce petit moribond. Je m'addresse a fre. Joseph notre bon chrestien et a vne Certaine Bienheureuse du Serron d'Italie dont le P. Poncet ma donné des reliques elle Auoit vn talent de batiser les Enfants qui sans elle fussent morts sans batesme je dis en leur Honneur vne messe Votiue le lendemain m'estant arresté Auec vn de nos Peres deuant vne Cabanne du Bourg Le Pere de Cet enfant vint a sortir de sa Cabanne aportant son fils sur son dos qui etoit depuis deux jours dans vne grande oppression auec quelque Espece de Raille Cet enfant nõ voyant dit a son Pere Ceux la, son Pere luy dit que Cestoit des françois Cet enfant ajouta ouy. etant rentré dans sa Cabanne la pensee luy vint de nõ enuoyer guerir põ batiser son fils et Ce a loccasion du mot qu auoit dit Enfant en nõ voyant J y allay le batiser dieu mercy Il mourut la nuit suiuante priez le et tant d'Autres petites Anges qu'ils auancent la Conuersion de leur pays et quils prient Auec võ pour moy je võ prie de me recommander bien particulierem^t. au Prieres des RR PP. bernard prosper et bertaud. Le R P. Lallem^t. le P. chastelain Le P. Pijart et N. F. Scot se recommande bien

St. Joseph, and Certainly there are some who do excellently, thanks to God. The deceased Joseph's brother, who at his baptism took his brother's name, is wonderfully changed, and greatly Advances in Virtue, as do his wife catherine, his Nephew pierre, his Niece Cecile, etc. They baptized at Quebec last Year a Young man named Tsondatsa, who had gone in Father Brebeuf's Canoe—who is doing very well; there is Consolation in hearing him speak to his Fellow countrymen about the Mysteries of our holy faith: but the relation will apprise You of the Rest and of everything. For What I have written here is only to give You a little Foretaste of the favors which Our Lord shows us. Our Lord has done me the grace of baptizing, This autumn, a little child With Circumstances which will give you Consolation. I had Undergone three battles with the Father and the mother of This child, without being able to obtain from them the permission to be able to baptize This little dying one. I address myself to brother Joseph, our good christian, and to a Certain Blessed du Serron in Italy,[21] of whom Father Poncet gave me some relics: she Had a talent for baptizing Children who, without her, would have died without baptism; I say in her Honor a Votive mass. The next day, having stopped With one of our Fathers before a Cabin of the Village,—The Father of This child came to leave his Cabin, carrying his son on his back;—he had been for two days greatly oppressed with some Sort of Rattle in the throat. This child, seeing us, said to his Father: "Those yonder?"—his Father told him that They were french. This child added, "Yes." Having returned to his Cabin the thought came to him to send and fetch us to bap-

fort a vos Prieres il mont promis de se ressouuenir de Võ dans leurs prieres Je suis.

C. G.

des Hurons. ce 22e. may 1642.

mon tres cher fr. je võ prie de me mander si je me suis autrefois oblige a dire quelques messes reglemt. pour nõ chaque mois je ne m en souuiens pas et je ne le pourrois pas faire nõ perdons icy souuent nos messes quoy que d'ailleurs nõ en soyons assez chargez je ne võ parle pas des C. dont je vous escriuis il y a deux ans põ võ obtenir vne bonne mort et vne promte deliurance du purgatoire j'en dis quelques fois põ vous quand je le puis.

tize his son, and That on account of the word which the Child had said on seeing us. I went thither to baptize him, thank God; He died the following night. Pray to him, and so many Other little Angels, that they may advance the Conversion of their country, and that they pray With you for me. I beg you to commend me very particularly to the Prayers of the Reverend Fathers bernard, prosper, and bertaud. The Reverend Father Lallemant, Father chastelain, Father Pijart, and Our Brother Scot urgently commend themselves to your Prayers; they have promised to remember You in their prayers. I am,

C. G.

From the Hurons, this 22nd of May, 1642.

My dearest brother, I beg you to send me word whether I formerly bound myself to say any masses regularly for us each month. I do not remember it, and I could not do so; we often lose our masses here, although we are withal quite burdened therewith. I do not speak to you of the Rosaries about which I wrote to you two years ago, to obtain for you a pious death and a prompt deliverance from purgatory. I say them for you sometimes, when I can do so.

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Mémoire touchant les Domestiques ---- Qui se donnent a Nre Compagnie aux Hurons.

LA difficulté qu'il y a de faire monter icy haut, et encore plus d'y entretenir plusieurs personnes, a toujours fait juger entre plusieurs autres raisons, qu'outre les Ouvriers Evangeliques necessaires pour la besongne que Dieu nous y presenteroit, le moins qu'on pourroit auoir icy d'autres personnes seroit le meilleur. Et d'autant qu'un Seculier Domestique peut faire tout ce que feroit un Frere Coadiuteur; et non pas un Coadiuteur ce que peut faire un Domestique, cõme de porter et se servir d'arquebuze &c on a tousiours differé a y receuoir des Freres Coadiuteurs, et a-on souhaité d'auoir en leur place des Domestiques Seculiers, qui se donnassent pour le reste de leur vie aux seruices de nos Peres qui sont icy aux Hurons.

Le Pere Hierosme Lallemant partant de France l'an 1638 traita de cette affaire auec le R. P. Provincial le feu P. Estienne Binet, et receut par escrit son consentemt. pour la reception de tels Domestiques; et de plus vne forme de reception ou Contract civil pour telles personnes, fait sur vn qui auoit autrefois esté passé a la Province de Champagne, et aggreé de N. R. P. General.

Le R. P. Binet toutefois laissa libre d'y adiouter, ou retrancher ce qui se trouveroit necessaire sur les

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Memoir concerning the Domestics ---- Who give themselves to Our Society among the Hurons.

THE difficulty that exists in bringing many persons up here, and still more in maintaining them, has, among other reasons, always made us judge that, beyond the Gospel Laborers necessary for the work that God should present to us, the fewer other persons we could have here, the better. And inasmuch as a Secular Domestic can do all that a Brother Coadjutor would do, and as a Coadjutor cannot do what a Domestic can, such as carrying loads, using an arquebus, etc., we have always deferred receiving Brother Coadjutors here, and have desired to have in their places Secular Domestics, who would give themselves for the rest of their lives to the service of our Fathers who are here among the Hurons.

Father Hierosme Lallemant, upon leaving France in the year 1638, discussed this matter with the Reverend Father Provincial, the late Father Estienne Binet, and received in writing his consent for the reception of such Domestics,— and, furthermore, a form of reception or civil Contract for such persons, worded according to one which had formerly been granted to the Province of Champagne, and accepted by Our Reverend Father General.

The Reverend Father Binet, however, left them free to add thereto, or take away, what might be found necessary to add or take away for each oc-

lieux d'estre adjouté ou retranché. Il adjouta qu'il pensoit que le dit Donne de la Prouince de Champagne auoit fait quelque vœu.

Le P. Hierosme Lalemant, passant par Quebek, communiqua le tout au R. P. Paul le Jeune, pour lors Superieur; qui agrea toute l'affaire, et adiouta de luy mesme, qu'il pensoit qu'il seroit à propos de leur faire faire quelques vœux; laissant toutefois le tout à ce que nos Peres des Hurons en jugeroient.

Arrivé que fut le P. Hierosme Lalemant aux Hurons, il proposa l'affaire aux Peres qui y etoient, qui tous jugerent convenable qu'ils fissent quelques vœux: et dautres ne semblerent plus a propos que ceux qui se font d'ordinaire à n^re^ Comp^ie^. et conditionels, comme ceux qui s'y font, mais avec la difference essentielle de vœux de Religion et de Devotion, semblable à celle qui se retrouve aux vœux que font les Novices devant la fin de leur Nouiciat; ou de quelque Penitent, qui les voudroit faire à son Confesseur. En suite donc six ou sept ont ete receûs de cette maniere. Mais quelques vns desirant se donner d'une façon plus devote et plus despoüillee, que celle qui etoit portee dans le Contract Civil; vne Forme de se donner fut dressee, conforme à leur devotion, laquelle semblant desgager plustost notre Comp^ie^. de toute obligation, que de la charger, ne sembloit pas deuoir receuoir plus de difficulté qu'aucune autre.

L'annee 1639, fut enuoyé en France le memoire de tout ce qui s'etoit passé, touchant cet article; & par consequent les deux sortes de se Donner. Et l'annee suivante 1640 lettres sont venuës de la part des Superieurs: Qu'on nageoit pas en cette affaire deux

casion. He added that he thought the said Donné of the Province of Champagne had made some vow.

Father Hierosme Lalemant, passing through Quebek, communicated all this to Reverend Father Paul le Jeune, at that time Superior, who was favorable to the whole matter, and added, of his own accord, that he thought it would be well to have them make some vows,—leaving it all, however, to the judgment of our Fathers who are among the Hurons.

When Father Hierosme Lalemant reached the Huron country, he proposed the matter to the Fathers who were there, who all judged it proper that they should make some vows; and none seemed more suitable than those which are commonly made in our Society, and conditional, like those which are made therein,—but with the essential difference between vows of Religion and vows of Devotion, similar to that which is found in the vows made by Novices before the end of their Novitiate, or by some Penitent who would like to make them to his Confessor. Accordingly, six or seven were afterward received in this way. But, as some desired to give themselves up more devotedly and unreservedly than in the manner provided by the Civil Contract, a Form of donation was arranged, conformable to their devotion,—which, appearing rather to relieve our Society of all obligation, than to burden it, seemed unlikely to encounter more objection than any other.

In the year 1639, the relation of all that had taken place regarding this matter was sent to France, and consequently the two methods of Donation. And in the following year, 1640, letters came from the Superiors, saying that they did not in this affair, approve two things,—one, that we should require

choses. L'vne qu'on leur eût fait faire des vœux: L'autre que dans le Contract on oblige toute nostre Compagnie, ou il neût fallu obliger que la mission des Hurons à les assister le reste de leurs iours.

En suite donc de ces aduis, on a premierement dressé le Contract, fait sur celui qui s'est Donné le de[r]nier, cette annee, en la façon qu'on l'envoye, lequel on renuoira approuvé ou improuvé, de qui il appartient: et en cas d'improbation, on enuoyra quelq3 autre forme de Contract, selon laquelle on puisse doresnauant agir auec assurance, & stabilité, quand il en sera besoin. Car pour le passé, il n'y en a eu aucun de fait, qui ne puisse estre pris, selon qu'on aura agreable de l'interpreter, & ainsi il ne sera besoin de rien reformer aux precedens.

Or en quelq3 façon que le Contract se dresse, il semble à propos d'aduertir de deux choses. La premiere, que le plus aduantageux et charitable qu'on le pourra faire, pour ceux qui se donnent, sera le plus iuste, et le meilleur, et le plus expedient pour nous; veu la necessité que nous auons de telles personnes, qui soient d'aage competent, et de merite selon leur condition; et la difficulté d'en recouurer icy et ailleurs, pour vn païs tel que celuy cy. La seconde, Qu'il ne semble pas raisonnable d'obliger à eux la seule mission des Hurons, mais en outre toutes celles de la Nouvelle France.

1°. Parce qu'ils ne se donnent pas seulement pour les Hurons, mais pour le service des Peres de toute la nouvelle France; qui en effet par tout en pourra bien auoir besoin; comme dez à present les Peres qui sont allez aux Nipissiriniens, en ont ou deuoient auoir un. Voyre mesme on en a receu, et en pourra-on

them to make vows; the other, that in the Contract our entire Society is bound, while only the Huron mission should have been bound, to assist them all the rest of their days.

Accordingly, after these advices, the Contract was drawn up this year for the first time in the manner in which it is sent, worded with reference to him who has last Given himself; and it will be sent back, approved or disapproved, by him to whom that appertains; and in case of disapproval, some other form of Contract will be sent, according to which we can henceforth act with assurance and stability, when there shall be need therefor. For, in regard to the past, there has been none, in fact, which could not be taken according to the approval of the interpreter; and thus there will be no necessity of amending anything in previous contracts.

Now, in whatever manner the Contract is drawn up, it seems wise to notice two considerations. First, that the more advantageous and charitable are the terms that can be offered those who give themselves, the more just, the better, and the more expedient it will be for us,—considering the need we have of such persons, who should be of suitable age, and of a merit conformable to their condition; and the difficulty of getting them, here and elsewhere, for a country such as this is. Secondly, it does not seem reasonable to lay the Huron mission alone under obligation to them, but all those of New France besides.

1st. Because they do not give themselves solely for the Hurons, but for the service of the Fathers of all new France, who, in fact, may have great need of them everywhere,—as, at present, the Fathers who have gone to the Nipissiriniens have or ought to have

receuoir la bas cy aprez qu'on iugera peut estre à propos de nous enuoyer icy haut; et reciproquement de ceux d'icy haut, la bas: auquel cas, se trouueroit vne grande confusion dans les affaires, si quelques missions seulement leur estoient obligées, et non pas toutes.

2°. Par ce qu'il ne semble juste, que de jeunes gens à la fleur de leur aage se donnent à la Comp^ie^., pour luy rendre en ces quartiers de meilleurs services, que des Freres Coadiuteurs, en vn païs barbare, plein de tant de dangers et d'incommoditez; et n'avoir cependant que des asseurances de leur vie si foibles; comme seroit quelques aumosnes qu'on fait à quelq3 mission particuliere, ou quelque legere fondation. En outre en ces quartiers les missions dependent de la phantasie de nos barbares: Or on auroit de la peine de se justifier deuant Dieu, et deuant le monde, s'il falloit renuoyer telles personnes, pour la seule rupture d'vne telle mission.

3°. Cette procedure tiendra toutes les missions de la Nouvelle France bien plus vnies, quand les Peres et les Domestiques seront communs à toutes les missions. Pour ne point parler des inconueniens de la Separation de biens des missions de la Nouuelle France, qui auec le temps se trouvera impossible, ou suiette à de grandes disgraces, et diuorces d'esprits et d'affections.

Quant à l'article des vœux, on a retranché toutes les ceremonies exterieures: comme de prononcer la forme tout haut, le iour de la reception; Item la Renouation publique qui s'en faisoit; et le tout se passe maintenant au particulier d'vn chacun, auec la direction du Confesseur.

one of them. Indeed, they have received some, and may receive hereafter some down there, whom it may be judged expedient, perhaps, to send to us up here; and likewise some of those up here may be sent down there,—in which case, there would be a great confusion in our affairs if some missions alone were bound to them, and not all.

2nd. Because it does not seem just that young men in the flower of their youth should give themselves to the Society,—to render it in these regions better service than Brother Coadjutors, in a barbarous country, full of so many dangers and discomforts,—and yet have only such weak assurances of a livelihood, as would be the alms that have been given to some particular mission, or some trifling fund. Besides, in these quarters, the missions depend upon the whims of our barbarians. Now we would be at a loss to justify ourselves before God and before the world, if it were necessary to send back such persons, merely on account of breaking up a certain mission.

3rd. This plan will keep all the missions of New France much more united, if the Fathers and Domestics are common to all the missions,—not to speak of the inconveniences arising from a Division of the property of the missions of New France, which will in time be found impossible, or will be subject to great misfortunes, or to diversity of ideas and interests.

As for the matter of the vow, all external ceremonies have been discontinued, such as pronouncing the form aloud on the day of reception; Also, the public Renewal of it which they made. All is now done privately by each one, under the direction of his Confessor.

Or ces vœux particuliers nous sont plus aduantageux et necessaires en ce payÿs, qu'on ne penseroit de premier abord, n'y ayant icy aucun moyen de retenir le monde en bride; que par la voye de la conscience. Il est à propos de se representer des Domestiques qui ont le maniement de tout le temporel; et d'autres Domestiques passagers, qui sont à la maison: auec lesquels aussi bien qu'auec les Sauvages se pourroient passer beaucoup de choses, contre le bien de la maison, sans beaucoup de scrupule de la part de nos Donnez, s'ils n'etoient retenus par quelq3 lien extraordinaire de conscience. On en peut facilement apercevoir plusieurs autres aduantages, que ie serois trop long de deduire.

Voyla pour les difficultez du passé. Pour le futur, on est en peine de la maniere comme on pourra rendre les Donations, qu'ils font, valides; veu les difficultez survenues, et representées par Monsr. le Gouverneur, en la donation que Cousture faisoit à sa mere, de tout ce qui luy apartenoit en France: la mesme difficulté se retrouvera encore plus grande, leur arrivant quelq3 succession de nouveau, de laquelle ils voudront disposer.

A propos de cecy, est à remarquer que ceux qui se Donnent, apres auoir signé le Contract auec le Superieur, font vne declaration de ce qu'ils ont, et leur apartient, et de ce qu'ils desirent qu'il en soit fait: de quoy on fait vn memoire signé de la main de celuy qui fait cette disposition, qu'on enuoye aux Procureurs de Quebek et de France, pour mettre en execution autant qu'ils le peuuent.

[Endorsed: Memoire põ Les Donnés aux Hurons quand le Proc^{r}. uiendra a la Congr^{on}.

De Canada, Des Oblats.]

Now these private vows are more advantageous and necessary to us in this country, than one would at first suppose, since we have here no means of restraining people except by way of conscience. It is well to take into consideration Domestics who have the management of temporal matters, and other transient Domestics who are in the house,—with whom, as well as with the Savages, many things could take place contrary to the good of the house, without much scruple on the part of our Donnés, if they were not retained by some extraordinary bond of conscience. One can easily perceive other advantages, which it would take me too long to enumerate.

These were the difficulties of the past. As to the future, we are troubled to know in what manner the Donations that they make can be rendered valid,—considering the difficulties that arose, and that were represented by Monsieur the Governor, over the donation that Cousture[22] made to his mother of all that belonged to him in France. The same difficulty will prove still greater, if some new inheritance come to them, of which they shall wish to dispose.

In reference to this, it is to be remarked that those who Give themselves, after having signed the Contract with the Superior, make a declaration of what they have, and what belongs to them, and of what they wish to be done with it,—a memorandum of which is made, signed by the hand of him who makes this disposition, which is sent to the Procurors of Quebek and of France, to be put into execution as soon as possible.[23]

[Endorsed: Memoir concerning the Donnés, among the Hurons, when the Procuror shall come to the Congregation.

From Canada; Of the Oblates.]

[Form of Contract, accompanying above Document; written by the same hand:]

+

Je soubsigné Superieur des Missions de la Comp^ie^. de Jesus aux Hurons, certifie par ces presentes, Que Jean Guerin nous ayant instamment representé son desir, de se consacrer au Service de Dieu et de nostre Comp^ie^. en se voüant pour le reste de sa vie, au service de nos Peres qui sont aux Hurons, et autres endroits de la Nouuelle France, ainsy qu'on iugera estre pour la plus grande gloire de Dieu; Iceluy nous ayant donné suffisante preuve de sa pieté et fidelité; Nous, l'acceptons par ces presentes, comme Donné, en qualité de Serviteur Domestiq3 sa vie durant, pour continuer les mesmes services que pour le passé, ou autres tels qu'aviserons bien estre, aux dits Hurons, ou ailleurs: luy promettant de n^re^ part, de l'entretenir selon sa condition en son viure et vestir, sans autres gages ou pretensions de sa part, et de le soulager charitablement en cas de maladie, iusques à la fin de sa vie, sans le pouuoir congedier en ce cas, sinon de son consentement. Pourueû que de son costé il continue à viure auec probité, diligence et fidelité à n^re^ service, ainsy que par ces presentes il promet et s'oblige.

Fait à la Residence fixe de Sainte Marie aux Hurons, ce

[In the copy is added:

19 de Mars 1642.

hierosme Lalemant (with paraph)

Jean Guerin]

[Form of Contract, accompanying above Document; written by the same hand:]

+

I, the undersigned, Superior of the Missions of the Society of JESUS among the Hurons, certify by these presents, that Jean Guerin[24] having earnestly represented to us his desire to consecrate himself to the Service of God and of our Society, by vowing himself for the rest of his life to the service of our Fathers who are among the Hurons, and in other places of New France, as shall be decided to be for the greater glory of God,—the Same having given us sufficient proof of his piety and fidelity: We, by these presents, accept him as Donné in the capacity of a Domestic Servant during his lifetime, to continue in the same services as in the past, or in such others as we shall deem advisable, among the said Hurons, or elsewhere; promising, on our part, to maintain him according to his condition with food and clothing, without other wages or claims on his part, and to care for him kindly in case of sickness, even to the end of his life, without being able to dismiss him in such case, except with his own consent; provided that, on his part, he continue to live in uprightness, diligence, and fidelity to our service, even as by these presents he promises and binds himself to do.

Done at the permanent Residence of Sainte Marie of the Hurons, this—

[In the copy is added:

19th of March, 1642.

hierosme Lalemant (with paraph)

Jean Guerin]

[Form of Donation; also in same hand:]

+

Je Soubsigné declare que de ma propre et franche uolonté, ie me suis donné a la Compagnie de Jesus pour seruir et assister de tout mon pouuoir et industrie les Peres de ladicte Compagnie qui travaillent au salut et a la conuersion des ames, et particulierement ceux qui sont employez a la conuersion des pauvres sauvages et barbares de la Nouuelle France aux Hurons, et ce en telle forme et habit que l'on uoudra, et que l'on jugera plus a propos pour la plus grande Gloire de Dieu — sans plus rien pretendre au monde que de uiure et mourir auec lesdicts Peres en quelque part du monde ou il Me faille trouuer auec eux, laissant en leur libre disposition tout ce qui me regarde et pouroit appartenir (sauf ce qui se trouu[e]ra declaré dans un memoire particulier dressé a cette fin) sans que ie desire que du reste on en fasse aucun inuentaire desirant tout quitter pour Dieu sans aucune reserue ou resource que de Lui mesme. En foy dequoy iay signé la presente declaration que ie prie Dieu de benir et d'auoir pour jamais agreable; Faict a la Residence de Ste Marie aux Hurons ce 23 de Decembre. 1639

le Coq [with paraph]

Je soubs-signé Superieur de la Mission de la Compagnie de Jesus aux Hurons certifie auoir accepté la susdite donation entant que besoin est a ce qu'elle sortisse son plain et entier effet selon les formes et

[Form of Donation; also in same hand:]

+

I, the Undersigned, declare that of my individual and free will I have given myself to the Society of JESUS, to serve and assist with all my power and diligence the Fathers of the said Society, who work for the salvation and conversion of souls, and particularly those who are employed in the conversion of the poor savages and barbarians of New France among the Hurons, and this in such method and dress as shall be required, and as shall be judged most suitable for the greater Glory of God, without claiming anything else whatever except to live and die with the said Fathers in whatever part of the world I am required to be with them; leaving to their free disposition all that concerns me and may belong to me (except what shall be found declared in a special memorandum drawn up for this purpose), without desiring that any inventory besides should be made of it,—wishing to give up all for God without any reserve, or any resource except Himself. In attestation of which I have signed the present declaration which I pray God to bless and forever find acceptable. Done at the Residence of Ste. MARIE of the Hurons, this 23rd of December, 1639.

le Coq[25] [with paraph]

I, the undersigned, Superior of the Mission of the Society of JESUS to the Hurons, certify that I have accepted the aforesaid donation, insomuch as it is needful that it should have its full and entire effect,

l'esprit de nostre Compagnie dont le susdit donateur a esté deüement informé.

Fait au mesme Lieu An, et Jour.

Hierosme Lalemant [with paraph]
le Coq [with paraph]

according to the forms and the spirit of our Society, of which the aforesaid donator has been duly informed.

Done in the same Place, Year, and Day.

Hierosme Lalemant [with paraph]
le Coq [with paraph]

BIBLIOGRAPHICAL DATA: VOL. XXI

XLIV

For particulars of this document, see Vol. XX.

XLV

Charles Lalemant writes in French from Paris, February 28, 1642, to Father Étienne Charlet, assistant of France, at Rome. We find the document in Rochemonteix's *Jésuites et la Nouvelle-France*, ii., pp. 470, 471; but that editor does not give the location of the original.

XLVI

In publishing this letter (written in the Huron country, May 22, 1642) of Charles Garnier to his brother,—see reference thereto, in Bibliographical Data to Document No. XLII., in Vol. XX.,—we follow a contemporary copy, presumably by a member of the Garnier family in France; this apograph is now in the archives of St. Mary's College, Montreal. It is supposed that the original is not now in existence.

XLVII

This is a memoir written by Jerome Lalemant,—although unsigned,—apparently in the year 1642. The original is in the domestic archives of the Society of Jesus. We are indebted for our copy thereof to Rev. Rudolf J. Meyer, S.J., assistant to the Father General, and to Rev. Thomas Hughes, S.J., who have added two brief documents in the same chirography, which are attached to the original MS.

NOTES TO VOL. XXI

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 23).— For sketch of Marguerie, see vol. x., *note* 4.

Thomas Godefroy, sieur de Normanville, was a brother of Jean Godefroy de Linctot, and a relative of Jean Paul Godefroy (vol. ix., *note* 4). Like them, he was an Indian interpreter under Champlain. During the English occupation of the country, he remained in Canada, and resided at Three Rivers from 1634 to the end of his life. On the occasion described in our text, he escaped from the hands of the Iroquois; but in the summer of 1652 he was slain by them, near Three Rivers.

2 (p. 85).— For sketch of Marsolet, see vol. v., *note* 35.

3 (p. 93).— For sketch of Duplessis-Bochart, see vol. v., *note* 34. It has generally been assumed by historians that Duplessis-Bochart and Duplessis-Kerbodo were the same person. But Sulte queries this, adducing various circumstances which render it probable that these were different persons, and that Duplessis-Kerbodot did not arrive in Canada until 1651 (*Bulletin des Recherches Historiques*, vol. ii., pp. 178–182).

4 (p. 107).— The colony of Montreal was a religious enterprise. Its founders were Jérôme Royer de la Dauversière, receiver of taxes at La Flèche, in Anjou; and Jean Jacques Olier, a young priest of Paris. To both these men came, at nearly the same time (about 1636), the idea of founding a religious colony at Montreal; uniting their designs, they formed (1640) an association of, at first, but six members — a number increased, within two years, to forty-five, largely persons of rank and wealth. Notable among these was Madame de Bullion, who gave 42,000 livres for the erection and support of a hospital for the colony. They secured from the intendant Lauson (vol. vi., *note* 2) a grant of Montreal Island (vol. xii., *note* 13); and in 1641 sent thither forty soldiers and laborers, to begin the new settlement. These men were under the command of Paul de Chomedey, sieur de Maisonneuve, an experienced soldier, and a man of great piety and courage. He was accompanied by Mlle. Jeanne Mance,— a young woman belonging to an honorable family of

Nogent-le-Roi, near Langres,— who, like the other associates, was inspired by religious zeal for the conversion of the savages. At their arrival, the season was too far advanced for such an enterprise, so they spent the winter at Quebec; proceeding to Montreal in the following spring, they took possession of the island on May 17, 1642. They were joined by Madame de la Peltrie; and, in 1643, additional colonists came from France, under command of Louis d'Ailleboust. The new settlement was named Ville-Marie, in honor of the Virgin Mary, to whom it was especially dedicated.

Meanwhile, two religious orders were founded in France for the benefit of the new colony,— by Dauversière, at La Flèche, the Hospital nuns of St. Joseph; and by Olier, at Vaugirard, a society of priests, that soon developed into the Seminary of St. Sulpice, in Paris. The hospital endowed by Madame de Bullion was built in 1644; and the nuns of St. Joseph came to Montreal in 1659. As for the religious interests of the colony, its earliest spiritual advisers were Jesuits from Quebec; but in May, 1657, the Sulpitians replaced them. Six years later, the Associates of Montreal surrendered the colony to the Sulpitians (vol. xii., *note* 13).

The earliest publication concerning the foundation of Montreal appeared in 1643, probably at Paris: *Les Véritables motifs de MM. et Dames de la Société de N. D. de Montréal pour la conversion des Sauvages de la Nouvelle France*,— a defense of their project, called forth by hostile criticisms. This has been reprinted (1880), by the Société Historique of Montreal, with introduction and notes by Abbé H. A. Verreau. This editor regards the work as the production of Olier; but Faillon thinks it was written by Laisné de la Marguerie, an associate of Olier's. François Dollier de Casson's *Histoire de Montréal* covers the period 1640–72; this MS. was published, in 1871, by the Literary and Historical Society of Quebec. The same society had published (1840) the MS. *Histoire du Canada*, by Abbé de Belmont (superior of the seminary at Montreal, 1713–24), which relates many particulars of the early history of this city. See also Faillon's *Col. Fran.;* Parkman's *Jesuits; Vie de Mademoiselle Mance* (Paris, 1854; 2 vols.); and De Launay's *Relig. Hospit. de St. Joseph.*

5 (p. 107).— Du Marché and Turgis (vol. viii., *notes* 18, 19) were replaced in the Miscou mission (1637) by Nicolas Gondoin and Jacques de la Place. The former soon returned to France; but De la Place, aided by Claude Quentin, remained until 1640, when they were compelled, by illness and lack of means, to return to Quebec. De la Place must have gone to France in the autumn of that year; for he came thence with Mlle. Mance *(note* 4, *ante)* in the summer of 1641. He was in Miscou the following year, and apparently

remained there until the autumn of 1647, when he went back to France; but in August, 1649, returned to Quebec, where he labored for several years. In November, 1653, he was sent to Three Rivers, to replace Richard; the *Journ. des Jésuites* mentions his arrival at Quebec (August, 1657) from that place, but it is uncertain whether he spent the time between those dates at Three Rivers. He returned to France Sept. 6, 1658.

The brother Ambroise Brouët is mentioned in the *Relations* of 1656 and 1657 as going to the Iroquois country.

6 (p. 109).— Concerning M. de Gand, see vol. vii., *note* 22.

7 (p. 109).— For sketch of Chevalier de Sillery, see vol. xiv., *note* 12.

8 (p. 111).— The gifts of Marquis de Gamache and his son are referred to in vol. vi., *note* 9.

9 (p. 117).— Concerning the Abenaki tribe, see vol. xii., *note* 22; the Porcupine, vol. xiv., *note* 13; the others here mentioned, vol. xviii., *notes* 11, 13.

10 (p. 125).— Regarding the Kiristinouns (Crees), see vol. xviii., *note* 15.

11 (p. 191).— Concerning the Eries, or Cat Nation, see vol. viii., *note* 34, p. 302. Parkman (*Jesuits*, p. xlvi) thinks that this tribe were the Carantouans of Champlain. He also says of the Neutrals (p. xliv, *note* 3): "They, and not the Eries, were the *Kahkwas* of Seneca tradition." This statement gives the scope of a considerable controversy among antiquarians as to the identity of the Kahkwas. Marshall agrees with Parkman; he says (*Niagara Frontier*, p. 6, *note*): "The latter [Eries] lived south of the western end of Lake Erie until they were destroyed by the Iroquois, in 1655. The Kah-kwas were exterminated by them as early as 1651. On Coronelli's map, published in 1688, one of the villages of the latter, called 'Kakouagoga, *a destroyed nation*,' is located at or near the site of Buffalo."

Several other writers take the opposite ground, arguing that the Eries were the Kahkwas. Morgan says (*League of the Iroquois*, p. 337) that the Eries were known to the Iroquois by the name *Gä-quä-ga'-o-no* [*o-no* signifying merely "the people at"]; that "they were an offshoot of the Iroquois stock, and spoke a dialect of their language." He adds: "It is a singular fact that the Neuter Nation, who dwelt on the banks of the Niagara river, and who were expelled by the Iroquois about the year 1643, were known among them as the *Je-go'-sä-sa*, or Cat Nation. The word signifies 'a wild cat;' and, from being the name of a woman of great influence among them, it came to be the name of the nation." Cf. Schoolcraft, *Notes on the Iroquois* (N. Y., 1846), pp. 176–179, 221;

he narrates (as told him by an Alleghany chief, Ha-yek-dyoh-kunh — called by the English "Jacob Blacksnake") the tradition of the final contest between the Senecas and Kahkwas. This chief "stated that the Kah-Kwahs had their chief residence, at the time of their final defeat, on the Eighteen-mile creek. The name by which he referred to them, in this last place of their residence, might be written perhaps with more exactitude to the native tongue, Gah-Gwah-ge-o-nuh." Cf. vol. viii., of this series, *note* 41.

J. G. Henderson, of Chicago, after referring to above citations, and to Coronelli's map, writes us as follows: "On another map, 'without title or maker's name,' which Parkman thinks was of date about 1673 (*La Salle*, p. 452),— but evidently of later date, because the Ohio is laid down as entering the Mississippi, a fact not known until a later period,— at the east end of Lake Erie we find the '*Kakouagoga*, a nation destroyed' (Winsor's *Narr. and Crit. Hist.*, vol. iv., pp. 215, 217). So far as I know, this *Kakouagoga* of Coronelli's map (1688), and the same name and legend found on the anonymous map above referred to, are the only instances where the *Kah-kwas* are mentioned under that name upon any map. A strong argument for the identity of this tribe with the Eries is found in the Indian name of Eighteen Mile Creek, a small stream entering Lake Erie southwest of Buffalo. Marshall (*Niagara Frontier*, p. 35) gives its Seneca name as Gah-gwah-ge'-*gă-aah*, 'the residence of the Kah-kwas.' In a document executed by the Senecas in 1797, the name of this stream is given as *Koghquauga* (*U. S. Statutes at Large*, vol. vii., p. 602); and, in a treaty with the Senecas in 1802, we find it written *Kogh-quaw-gu* (*Id.*, p. 71). Morgan also gives the Seneca name of Caugwaga Creek, Erie county, N. Y., as Gä-gwä-ga, 'the creek of the Cat Nation;' and an Indian village in Cattaraugus county as Gä-quä'-ga-o-no Wä-ä'-guen-ne-yuh, 'the trail of the Eries' (*League of the Iroquois*, p. 466). This village must have been thus named because it was on the ancient trail leading from the Senecas to the Kahkwas. A careful examination of all available data shows that the home of the Eries was south of Lake Erie, bordering on the lake; and it is highly probable that Eighteen Mile Creek — the *Kogh-quaw-gu* of the Senecas — marked the eastern limit of their territory, while the Neutrals occupied the north side of the lake,— their territory extending, perhaps, across the Niagara river, but never stretching around the end of the lake westward. But it is possible, after all, that the term *Kah-kwas* was applied alike to both the Neuters and Eries. Morgan states elsewhere that 'it seems probable that the two were bands of the same nation;' and he adds that both the Eries and Neutrals spoke dialects so near the Seneca, that the three could understand one

another's speech (*Systems of Consanguinity*, p. 152). Indeed, he suggests that the *Gakwas* or Eries, are supposed to have been a subdivision of the Senecas (*Indian Miscellanies*, p. 227). The term *Attiwandaronk* — signifying 'those who speak a somewhat different language' — was applied to the Neuters by the Hurons, and *vice versa;* and this name would be equally applicable to the Eries, from either a Huron or Seneca standpoint. Considering also their other appellation, 'the Cat Nation,' it is certainly a curious coincidence, if nothing more, that the Neuters, too, were known to the Iroquois as *Je-go'-sä-sa*, 'the Cat Nation.'"

It is desirable here to consider what animal is meant by *chat sauvage*, the "wild cat" so often mentioned by early writers, especially in connection with the Erie tribe. Some suppose it to be the common American wild cat, *Lynx rufus*, or possibly the Canadian lynx, *Lynx Canadensis*. J. G. Henderson, in a paper read before the Amer. Asso. for Adv. of Science, at its meeting of 1880, takes issue with this idea, saying: "These two species of lynx were not differentiated by the early French explorers, who classed both as wolves, under the appellation *loup cervier;* while they gave to the raccoon the name *chat sauvage*. Sagard clearly distinguishes these animals (*Canada*, Tross ed., pp. 679, 680), as *loups cerviers* (lynxes), named by the Hurons *Toutsitoute;* common wolves, *Anatisqua;* and 'a species of leopard, or wild cat, that they call *Tiron.*' He adds: 'In this vast extent of land there is a country that we surname "the Nation of the Cat," on account of these cats,— small wolves or leopards which are found in their country, which furnish their robes. These cats are hardly larger than foxes; but they have fur closely resembling that of the common wolf, for I myself was deceived in choosing between them.'" This view is corroborated by Clapin (*Dict. Canad.-Français*), who defines *chat sauvage* as the *raton* of France (raccoon,— given by Littré as *Ursus lotor*, but generally known to scientists as *Procyon lotor*, belonging to *Procyonidæ*, a group coördinate with *Ursidæ*).

We may here note another animal sometimes called "wild cat"— *Mustela pennanti*, of the *Mustelidæ*, another group of the great Arctoid order; it is commonly known as "fisher," "black cat," "black fox," or "pekan." This last name is a Canadian-French word, and was used as early as 1684, for it occurs in a document of that date, "Memoir touching the expenses incurred by Sieur de Lasalle at Fort Frontenac,"— a translation of which is given in *N. Y. Colon. Docs.*, vol. ix., pp. 216–221.

12 (p. 191).— *Onguiaahra:* Niagara. Cartier, when at Hochelaga (Montreal), heard vague rumors of the great cataract. Champlain's map of 1632 locates it quite definitely, at the western end of Lake

St. Louis (Ontario); he describes it as "a fall of water at the end of the falls of St. Louis,—very high, in descending which many kinds of fish are stunned." Its location on the map shows that "sault St. Louis" is a mere slip of the pen, or a typographical error, for "lac St. Louis." Sanson's map of 1656 gives it as "Ongiara Sault;" Coronelli (1688) names it Niagara. O'Callaghan's index to *N. Y. Colon. Docs.* enumerates thirty-nine other variants on this name. Ragueneau mentions the cataract (in Huron *Relation* of 1648, chap. i.), as "of frightful height."

The name Niagara, or Onguiahra, is generally regarded as of Mohawk (or the kindred Neutral) origin, and signifying "neck," referring to the strip of land between Lakes Erie and Ontario, cut off by this river. The easternmost village of the Neutrals, probably near the Falls, bore the same name. Concerning Lalemant's statement in the text, that the Neutrals had forty villages, A. F. Hunter says: "So many village sites are found at the present day in the districts north of Lake Erie that this estimate is fully confirmed."

Valuable information in regard to this region is given in Marshall's *Niagara Frontier* (Buffalo, 1881); Coyne's *Country of Neutrals;* and Holley's *Niagara* (N. Y., 1872). For the physical history of the river, see Gilbert's paper in *Smithsonian Rep.*, 1890, pp. 231–258.

13 (p. 193).—For information regarding the Neutrals, see vol. viii., *notes* 34, 41, and vol. xviii., *note* 19. Cf. Harris's *Catholic Church in Niagara Peninsula* (Toronto, 1895), chap. i.–v.

14 (p. 197).—These "black beasts" were black squirrels (vol. xvii., *note* 8). Concerning the "cow," see vol. ix., *note* 33; the "wild cat," *note* 11, *ante*.

15 (p. 203).—For sketch of the Récollet Daillon, see vol. iv., *note* 23.

16 (p. 207).—Kandoucho (All Saints) was, according to Lalemant, the Neutral village nearest the Hurons; but opinions as to its location are conflicting. The most satisfactory suggestion is that of Arthur Harvey (Toronto *Mail*, Dec. 11, 1885)—that the site of Kandoucho was probably one of those found at Lake Medad, Halton county, Ont. Lalemant here states that this village was between four and five days' journey from Teanaustayaé, and (near the beginning of this chapter) four days from the mouth of Niagara River. This halfway position between the two points named corresponds very closely to that of Lake Medad. This locality was used as a place of residence by the aborigines for some time after the arrival of the French, as may be inferred from the numbers of French relics found there. Numerous other remains have been found, including

some bonepits which were examined by B. E. Charlton of Hamilton, Ont., all showing that it was a place occupied for a long time by the Neutrals. Lalemant's estimate of the position of Kandoucho as about latitude 42° 30′ is inconsistent with our present knowledge, but he appears to have made no instrumental observation. His mention of its distance from the Hurons, forty leagues, renders probable its location at Lake Medad. Ragueneau says that in 1648 the Neutral village nearest the Hurons was only thirty leagues distant (Huron *Relation* of 1648, chap. i. and iv.); and that the Senecas captured it in that year. But, during this interval of eight years, the Neutrals may have moved nearer to the Hurons, and established new villages.—A. F. HUNTER.

Coyne conjectures that Kandoucho may have been not far from the present Brantford; Clark, as cited by Harris (*Niagara Peninsula*, p. 341), says that it was not far from Brampton, Peel county. It should be noted that Lalemant states its distance as "about forty leagues [from the Hurons], going all the time directly South." Daillon, in journeying to the Neutrals (1626), arrived at their first village in six days from the Tobacco Nation (Sagard's *Canada*, Tross ed., pp. 799, 800); he does not give its name, although it is supposed to have been Kandoucho.

17 (p. 207).—Tsohahissen's village would seem to be identical with the Notre Dame des Anges of Sanson's map, located on the west side of Grand River, near Brantford, Ont.; the Jesuits would naturally give to the chief village of the Neutrals the name of their mission to that tribe, "Mission des Anges."—A. F. HUNTER.

Coyne thinks that N. D. des Anges was at the Neutral village of Kandoucho (see preceding note), and that the village of Tsohahissen was the S. Alexis of Sanson's map; and he conjectures that the latter was upon the site now indicated by the "Southwold Earthwork"—an aboriginal fortification still remaining, in the township of Southwold, Elgin county, Ont. (*Country of Neutrals*, pp. 1–3, 13, 14.).

18 (p. 225).—Teotongniaton (St. Guillaume) was probably—as suggested by Coyne (*ut supra*, p. 19)—the place mentioned by Ragueneau (Huron *Relation* of 1651, chap. ii.) as captured in 1651; but Coyne thinks that it "was perhaps in the vicinity of Woodstock, Ont." Harris opposes this view (*Niagara Peninsula*, pp. 340, 341); but the locations therein conjectured are equally unacceptable. A more probable site than any one of these is in Beverley township, lot 12, concession 7; there many iron tomahawks have been found, indicating a conflict. This location for St. Guillaume would also agree with the text, as it is halfway between Kandoucho and the village of Tsohahissen. Four miles east of this site is another, at

which 300 iron tomahawks have been picked up; this is in the same township, in lot 26, concession 8. Another Neutral village had been captured in the previous autumn by the Iroquois, as stated by Ragueneau; and the occurrence of these two sites in Beverley, both bearing tokens of conflict, suggests the strong probability that here stood St. Guillaume and the other captured village just mentioned.— A. F. HUNTER.

19 (p. 269).— Le Jeune mentions this journey, and his errand, in the introductory note at the beginning of the *Relation* of 1640–41.

20 (p. 271).— Reference is here made to the Dutch West India Company, chartered June 3, 1621 — successor to the United New Netherland Company, which received its charter Oct. 11, 1614. O'Callaghan, in *History of New Netherland* (N. Y., 1855), vol. i., p. 89, thus characterizes the new association: "It was modelled after that granted in the beginning of the seventeenth century to the celebrated East India Company, with which body it was designed to co-operate in extending national commerce, in promoting colonization, in crushing piracy, but, above all, in humbling the pride and might of Spain." Under its auspices were formed the settlements of New Netherlands on the Delaware and Hudson rivers, and the "patroon" system inaugurated (1629). The West India Company practically ruled the Dutch colonies in that region until their capture by the English (1664).

21 (p. 289).— This was Françoise du Serron, of St. Sevérin, Italy.

22 (p. 301).— Guillaume Coûture, an interpreter, and for a time a Jesuit donné, came from Rouen to Canada, probably in 1641. In the following year, he was captured with Jogues, because he would not abandon the Father, and with him suffered cruel tortures from the Iroquois,— who, however, took him back to Three Rivers, after a captivity of two years. Soon afterward, he returned to their country with Iroquois envoys, to negotiate a peace between them and the French, in which effort he succeeded. Returning to Quebec in April, 1646, he seems to have severed his connection with the Jesuits; for the *Journ. des Jésuites* mentions that the Fathers, at a consultation held Apr. 26, approved Coûture's marriage. That event, however, appears on the registers only under date of Nov. 16, 1649,— his wife being Anne Aymard; they had ten children. In 1648, he obtained a grant of land at Côte de Lauson; he became a captain of militia, and a judge in his seigniory. In 1666, he was sent to the Dutch at Albany on a mission concerning public affairs. His death occurred in 1702.

23 (p. 301).— This *Mémoire* regarding the donnés summarizes the reasons for their employment in the Canadian missions, and the con-

troversy aroused thereby. Notwithstanding the explanations made in this document by Lalemant, Vitelleschi ordered (Jan. 25, 1643) the dissolution of this branch of the mission service; but further remonstrance and explanation from Lalemant, accompanied by a modification in the terms and requirements of the donnés' connection with the Society, finally procured (Dec. 25, 1644) the revocation of this decree. During the continuance of the Huron mission, these donnés rendered it invaluable service. On this subject, see Rochemonteix's *Jésuites*, vol. i., pp. 388–395.

24 (p. 303).—Jean Guérin was another of these donnés; his name does not often occur in records of the time, but Lalemant, in the *Relation* of 1663, chap. viii., says that Guérin had been in the employ of the Jesuits over twenty years, and eulogizes his virtue, devotion, and fidelity. He had served the missionaries in all their fields of labor—among the Iroquois, Hurons, Abenakis, and Algonkins. His last voyage was with the ill-fated Ménard (vol. xviii., *note* 5); they left Three Rivers in August, 1660, and Ménard perished in the forests of Wisconsin, a year later. In September, 1662, Guérin, while still in the mission service, was killed by the accidental discharge of a gun. Laverdière, Shea, and other historians have made Guérin the companion of Ménard at the time of his death; but this opinion is controverted by Campbell, in his "Ménard" (*Parkman Club Pubs.*, Milw., no. 11), pp. 11, 12; he maintains that Guérin was left behind by Ménard, in charge of the infant church at Keweenaw Bay, and that the latter was accompanied by a French armorer, or blacksmith.

25 (p. 305).—Regarding Le Coq, see vol. xix., *note* 5.